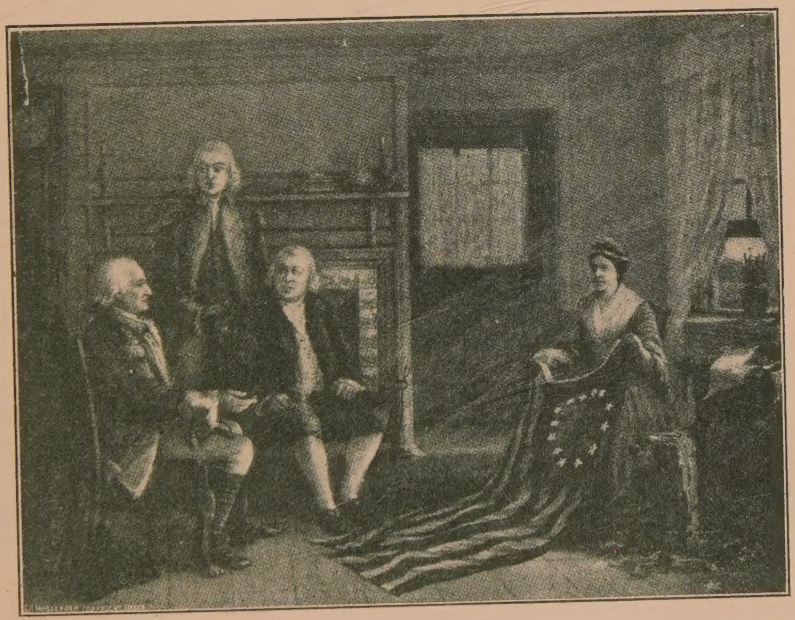
Vol. XXVI JULY, 1913 No. 7

Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America



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(See page 25.)

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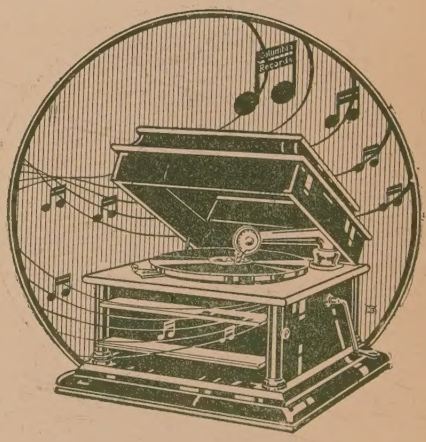

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Luther League Review

New York in the Days of the Revolution

THERE are two places in New York that are of more than local interest. One is the Jumel Mansion in Roger Morris Park, and the other is Hamilton Grange.

From Manhattanville, where the gallant action of Harlem Heights took place on September 16, 1776, to the old Kings Bridge across the placid waters of Pa-par-i-nemin, now called Spuyten Duyvil, every part has swarmed with the life of the past redman, Harlem settler, patriot, redcoat, and Hessian soldiery. We may find the home of the Indian chieftain, Weck-quas-keck, in the Cold Spring Hollow, or handle the shells from the kitchen middens of the tribe on Seaman avenue or we may climb the steep flanks of Fort Tyron or Fort George hillsides over the same rocks as did Lord Cornwallis and his guardsmen or Baron Knyphausen with his Hessian grenadiers. We may rest at Fort Washington and reflect on its career of construction, defense, surrendering or occupation by foreign soldiery, and pass by many streets across the land over which surged the bloody tide of battle in its assault and defense.

We may bring our trip to a fitting close by an hour in the chief historic treasure, the Headquarters house, the Jumel Mansion, in Roger Morris Park, where in the very rooms once occupied by the commanders of the opposing forces of repression and of liberty, we may tarry for a while in this historic mansion, as in the crumbling fortifications, the ancient dwellings and other visible reminders of the city's past, there is a common interest for all citizens of this mighty land. We may

JUMEL MANSION ON WASHINGTON HEIGHTS.

find the actual objects taken from below the green sods that hid them from sight soon after peace had settled down upon the Heights, and stand within the same walls and endeavor to catch something of the same spirit which actuated the great leader of our country's bitter struggle for liberty, and whose name is so opportunely and appropriately linked with that of Washington Heights.

The other part of interest is the "Grange," the home of Alexander Hamilton.

On the hillsides to which Alexander Hamilton came in 1776 as a youthful officer of artillery, and where he earned the commendation of his general, which later led to a closer association, stands the "Grange" on the ground that lay above the old Albany post road, which afterward became his own. The choice of Hamilton for his country home, fell upon a tract of land, the purchase of which he made just one hundred and thirteen years ago, the deed being dated August 2, 1800. The owners, Jacob and Johanna Schieffelin, inserted a condition tht the purchaser should "never cut down trees" upon the property, a restriction the buyer evidently willingly consented to, and which he faithfully observed.

The new purchaser soon commenced the erection of the building, which stood within the grounds upon a slight knoll, near the edge of the hillside, its exact position having been the south side of West 143d street, about 120 feet west of Convent avenue, its porch and entrance facing S. S. W., and being reached by the Bloomingdale road by a carriage drive that circled around by the well known group of thirteen trees, which Hamilton has been credited with planting.

Today it is marked by a handsome bronze tablet erected in 1907 by the Washington Heights Chapter, Daughters of the American Revolution, simply recording the facts of its erection in 1801 and its occupation until 1804 by Hamilton.

To this charming home the name of "The Grange" was given. It was in the springtime of 1802 that Hamilton, with his family, took up his residence in this comfortable house.

THE GRANGE ON WASHINGTON HEIGHTS.

The sad tragedies of that home life which bereaved Elizabeth Schuyler Hamilton of husband, son, and daughter form part of its attraction.

The hand that struck down the honored owner of "The Grange" was that of one who also had been a fellow soldier on the Heights and whose past was equally associated with its Revolutionary history.

The fierce spirit of political rivalry of that period, and the reckless demands of supposed chivalry contributed to the sad result that deprived the United States of America of its then most distinguished citizen.

Luther League of South Dakota

Sixteenth Annual Convention at Canton, May 16 to 18, 1913

THE delegates who arrived on the morning of the opening day had an opportunity to enjoy the beauty of the town of Canton, with its abundance of trees, shrubs and flowers, and the rolling country surrounding it, smiling in spring verdure. The scenery is in no small measure enhanced by the tree-covered hills that border the Big Sioux, winding about as if loath to leave the spot.

It was a day of celebration at the Orphans' Home at Beloit, Iowa, so the morning session was adjourned to give the delegates an opportunity to visit this institution. After visiting different buildings of the Home, luncheon was served in the dining hall. In the afternoon a program was given, in which the children participated. There was also music by the Augustana College band and the Grieg Sangforening.

DELEGATES AND VISITORS TO THE SOUTH DAKOTA CONVENTION.

Friday Evening

After devotional services by Rev. Solem, of Gettysburg, Miss Thora Greguson, of Canton, sang "Jesus Lover of My Soul," which was followed by the welcome address on behalf of the local league by Prof. C. L. Kjerstad, of Canton, who reminded the delegates that they were being welcomed home again, as the State league was founded here sixteen years ago, and now comprises about thirty leagues. He pointed out that we are not gathered as veterans to glory in past achievements, but to discuss fundamentals in Lutheran doctrine, without noting petty differences, and prepare for better work in the future.

Rev. Tetlie, of Canton, spoke a few words of welcome on behalf of the local congregation. This was followed by the response by Mr. A. C. Anderson, of Baltic, chairman of the executive committee.

The Grieg Sangforening sang "The White Hosts of Heaven."

President Berdahl appointed the following committees:

Credentials—J. M. Runestad, Ida Hattlestad, Muriel Stubkjaer.

Correspondents—E. H. Haacke, Agnes Saevig.

Other committees were:

Nomination—E. H. Haacke, A. C. Anderson, Bertha Bragstad.

Resolutions—C. L. Kjerstad, R. F. Sonstegard, Muriel Stubkjaer.

The president made an appeal that we might make the convention the success that we could make it if all came with that intention. After the session a reception was given in the basement of the church, at which the Grieg Sangforening added to the enjoyment by rendering several selections under the able direction of Professor Wick, of Sioux Falls.

Saturday Morning

Devotional services were conducted by Rev. A. C. Anderson, of Baltic. The credential committee reported.

The delegates did not by any means include all that were present, as many leaguers had come to the convention who were not delegates.

Professor H. M. Dale, of Canton, was appointed temporary treasurer.

Rev. H. M. Solem, of Garretson, was called to the chair while the president delivered his annual address, in which he expressed himself in part as follows: "The theme of the convention—'God's word, Hearing and Doing'—gives us an opportunity to discuss some everyday problems. Every league should be a leaven for good in their respective community. The leagues shoud take up and discuss the problems of the community as the communities expect the league to take the leadership. One thing that makes it difficult for the executive committee is that some do not reply promptly to letters addressed to them. In accordance with a resolution adopted last year, your president has visited about half the leagues of the State during the year, or as many as it was possible to visit. The leagues ought to know that the State league is interested in their welfare. We have a literature secretary, and you should make use of his services." The president referred to the recommendation of the national league in regard to the collecting of dues, which was later embodied in the resolutions, and also, to avoid any embarrassment on the part of the nominating committee, stated that it would be impossible for him to again accept the office.

Melvin Juel sang "My God and Heavenly Father, While I Stray."

The first paper on the convention theme was then read: "The Bible as a Handbook for Christian Work," by Jane J. Poulsen, of Vermillion.

When we wish to start some new organization we endeavor to find a guide, not always a human being, but frequently some sort of literature. Do we wish to organize a young men's or young women's Christion organization we receive their handbook and follow its directions. Should we decide to start the organization, Boy Scouts and Camp Fire Girls, we get their handbook. We are not strong enough in ourselves to carry out our desired motives; we must profit by the experience of others, which really is comprised in their handbook.

If we need a handbook in these minor courses of life, don't we need it in the greatest path of life which we lead? In other words, to be a Christian we must use our Bible as a guide toward Christian work.

We understand what a Christian life should be, what our handbook is; now what is the Bible? The Bible is the word of God, written by the apostles and prophets, who were inspired by the Holy Spirit, one of the Trinity. We know that the Bible was written by men inspired by God, and therefore we consider it the Word of God given to us to use rightly.

Every kind of handbook that we have we study diligently, trying to obtain the best possible knowledge of the proposed work. So also we should do with our Bible. Everywhere that we heard a talk about the Bible, the general cry is, "When can I find time to read it?" We can find time for everything which we like and you know from experience that this is true. Perhaps it is that we can't see any immediate results, and then are prone to be careless about its study. Clearly, this is one thing which we should overcome at once if we desire to live Christian lives. A big part of our Christian life must be our prayer life, the time when we can unload our hearts to God, asking for strength and power to endure all, and ask Him for forgiveness for the sins which we have committed against God. If we hold to our prayer life and give our Bible systematic study, then we have all the guidance for Christian work.

Now let us summarize and see if the Bible does not give us all that we need for a Christian life. We should first seek the kingdom of God and His Righteousness; and all these things shall be added unto you. We know that the Word of God contains the law and the Gospel. The law teaches us what God's holy will requries of us; the Gospel teaches us what God of his grace has done and still is doing to save us sinners. His law is briefly composed in the ten commandments, which we find summarized in Matt. 22:37-40. Jesus said, "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment and the second is like unto it, thou shalt love thy neighbor as thyself." On these two commandments hang all the law and the prophets. We also find in our Bible one creed which we are to believe and will believe if we are Christians. God has ever taught us a prayer including all that we need to pray for. God has given us baptism by which we can be brought into the kingdom of God. He has given us the Lord's Supper, by means of which we, with repented heart, can have our sins forgiven. So if we truly study and read our Bibles, we can be Christians with that wonderful book as our guide.

The disciples of Jesus desired a personal possession of Christian life, a matter of so much importance that it was natural for them to wish for it, so that they might become assured themselves and to render others assured of their fellowship.

Let us look at the effects which our Bible has had upon culture, and perhaps we can learn something as to what can be done, or how to improve the old effects. The masses were first educated because there was a Bible to read instructing men in morals, that the State might be preserved from vice; instructing them in religion that the church might be preserved from superstition. It was the information of the church that unlocked the library of the university to every one of every race, and brought general enlightenment that characterizes modern civilization. Consider again the advance in the individual character due to the same influence. It has taught us industry. We must work to eat. It has taught us recreation too, "Men must remember the day of rest and keep it." It has taught virtue for "neither fornicators, nor idolators, nor adulterers, nor abusers of themselves, nor thieves, nor coyetors, nor drunkards, nor extortionists shall inherit the kingdom of God." It has taught social courtesy. "Husbands must love their wives, children obey their parents and each esteem others better than themselves."

But more than this, going deeper into the human nature, it has passed below our outward forms and taught the soul of self-denial and self-sacrifice for others. It has taught the exercise of the same feeling towards God. See then that ye "present your bodies a living sacrifice, held acceptable unto God." Yes, Christianity in urging this devotion has made it all reasonable. The soul is not torn away from the earth to lose all the surroundings which afford it sympathy and strength. It is joined to a new and better earth where fortunes fail not and friends can never die, where God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrowing nor crying, neither shall there be any more pain.

"Accept the Christ, love the Christ, live the Christ for your own sakes and for the sake of those about you."

Rev. Solem, of Garretson, led the discussion. Miss Clarissa Ellefson, of Wakonda, sang

a vocal solo. Mr. Runestad, of Vermillion, continued the discussion, after which a stanza was sung from "A Mighty Fortress is Our God." The discussion was further continued by Mr. A. O. Quien, of Hudson, and Prof. J. G. Berdahl, who touched upon modern erroneous teachings, pointing out why a Guide Book is needed. The session was closed by singing "Lead Kindly Light," and repeating the Lord's Prayer.

Saturday Afternoon

The session was opened with singing "Gracious Spirit, Dove Divine," after which Mr. Quien read the First Psalm and offered prayer. A letter from President Stoever of the Luther League of America was read, in which he expressed his regrets that circumstances kept him from attending the convention. The secretary was instructed to write the president in acknowledgment.

The report of the corresponding secretary was given, showing fifty-three members of the various leagues have taken up religious work, five of which number are in the ministry, fifteen being from one league. The report of the treasurer was given and accepted. The extension committee gave their report and presented the application of the Lennox League for membership, which was accepted. The report of the nominating committee was accepted as follows:

President—James O. Berdahl, Lake Preston.

Vice-President—A. S. Bragstad, Sioux Falls.

Secretary—Lily Bengtsson, Hecla.

Treasurer—A. O. Quien, Hudson.

Literature Secretary—Prof. J. S. Nordgaard, Canton.

Cor. Secretary—J. M. Runestad, Mt. Vernon.

The Augustana College choir rendered a selection, under the direction of Professor Quale. Mr. Runestad presented the invitation of the Vermillion league to hold the next convention there. After this the second paper under the convention theme was given: "The Bible and Modern Needs," by E. H. Haacke, of Aberdeen.

Chapter four of the Lutheran Manual opens with these words: "The corner stone of the Lutheran Church is Holy Scripture." The Bible is the most popular of all books published, the total number of issues in 1909 amounting to 2,826,831. Again quoting in substance from the Lutheran Manual—the book which, found by an obscure monk in the University at Erfurt, became the rock upon which he planted himself in defiance to edicts and decrees of councils, when he stood up at Worms and uttered those memorable words: "Here I stand, I can not do otherwise; God help me, Amen!" and looked upon it 'as if God Himself had spoken therein"; which the Lutheran Church holds as the chief Means of Grace, the organ of our personal relation to Christ by which He lives in the believers, and the only infallible rule of faith and practice. She does not consider the Bible as merely the imperfect record of divine revelation, but holds that the Holy Spirit so superintended the authors as to make the Scripture writings verily what they profess to be, "the Word of God."

Charles A. Dana, who was a great editor and thinker, paid this fine tribute to the book that has influenced the life and destiny of more men than any other literature: "There is perhaps no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event with solemnity, of course, but without sentimentality of affectation, none which you open with such confidence and lay down with such reverence; there is no book like the Bible."

In the district of Allahabad some conversions had taken place among the women and girls which had greatly stirred up the opposition of the men. The reading circles in the senanas had to be stopped and the missionaries were prohibited from visiting the women. One old woman, explaining the situation, said: "Our men say you come and take us away. It is not you who take our women away and make them Christians; it is your Book. There are such wonderful words in it; when they sink into the heart nothing can take them out again."

Think of the life of Abraham Lincoln and consider the fact that in his early years he had access to only five books besides the Bible, and two of these were biographies and one the story of Robinson Crusoe.

But the world moves. Does the Bible serve *modern* needs, or is it antiquated—out of date. Would Abraham Lincoln be the popular idol if he lived today? Or does our modern enlightened age require a more finished product? Then why doesn't our enlightened generation place upon the pedestal of popular adoration some of the utterings of his learned, silver-tongued opponent, Stephen A. Douglas, and relegate to the scrap heap the Gettysburg address of Lincoln which has become one of the classics?

Lincoln early in life acquired the knack of simplifying the utterances of others so they could be more readily grasped. Isn't the confidence worth noting? Simple, homely Lincoln—who knows how much of his style was due to his early study of the sermons of our dear Lord Jesus, the greatest preacher the world has ever known, whose language was powerful and "not like unto that of the scribes."

A trader passing a converted cannibal in Africa asked him what he was doing. "Oh, I am reading the Bible," was the reply. "That book is out of date in my country," said the foreigner. "If it had been out of date here," said the African to the European, "you'd have been eaten long ago."

Yes, the world does move, but human nature is pretty much the same as it was in the days of old father Adam. The same desires, aches and pains beset us. Adam had never seen an automobile or an aeroplane so his desire was bent on the nearest thing to him that he did not possess. Lot was selfish in selecting the best pasture for his own flock, preferred living near the great city, and his family experienced the same evil influence that emanates from a modern metropolis. When Moses was commanded to lead the children of Israel, the first excuse he thought of was that he did not possess a glib tongue, and Jonah tried to skip the country when called into service. The same God who set them right rules today, and the records left by His inspired servants apply today to our every walk of life, if we but heed them.

It often happens that a petty politician comes forward with a new scheme of government that is heralded as a panacea for all material ills, and by his enthusiasm for his pet scheme is able to induce quite a number among the uninformed to believe that he has evolved a wonderful idea and makes it look feasible.

Before a lawyer gives an opinion on a case he looks up a precedent. Are we familiar enough with our Bibles to find a precedent when modern problems confront us? Can you think of anything that more satisfactorily settles an argument than an appropriate quotation from scriptures? Recall how many times Christ said: "It is written." Yet, He hurled that phrase at the very devil himself. How much more than should we stammering mortals make use of the words contained in this book, or can we improve upon it?

Dr. John Clifford puts into the following verse the vanity and failure of all assaults on the Bible:

Last eve I paused beside a blacksmith's door,
And heard the anvil sing the vesper's chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all those hammers so?"
"Just one," he said; then, with a twinkling eye
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's word
For ages skeptic blows have beat upon;
Yet, tho the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

In studying the Bible let us not befuddle our brain with non-essentials. When a man is sick he doesn't care whether Dr. Smith or Dr. Jones discovered the cure, what he wants is that it shall cure his ailment. It does not matter so far as our salvation is concerned whether the angel came and rolled the stone from the grave or if the earthquake did it, the main thing is that our ord arose and that we shall likewise arise and be with Him in glory. If there are things that we do not understand let us, according to James, as a little child "receive with meekness the engrafted word" and humbly bow our heads, acknowledge that our mite of knowledge is not capable of comprehending very much, and pray for more enlightenment.

Many people who show a reasonable amount of intelligence in pursuing any other study will pick up the Bible and try to master it in a haphazard way. Follow some sort of system. Find that portion that quirements differ; the Apostle Paul writes in the second verse of the third chapter of his first letter to the Corinthians: "I have fed you with milk and not with meat," and in Hebrews 5:12-14 the same idea is brought out more strongly.

By act of Parliament in 1579 every Scotch householder with $2,500 to his credit had to provide, under penalty of $50, "a Bible and Psalme buke in vulgare language in their houssis for the better instruction of thame selffis and their famelijes in the knowledge of God." The condition of the times gave added value to such a regulation. Books were few and the Bible was a treat. Being compelled to buy it may have been a financial hardship, but having it and next to no other book at all made opportunity for good intellectual and spiritual delight.

How the times have changed, and how we should appreciate the privileges that are ours in this age. Not only can everyone afford his private Bible, but most excellent helps and guides for studying it have been worked out, so that it is no longer a task to learn how to study intelligently. Only we must be careful that the helps are a help to us and not substitutes for our Bible. We must not let the multitudinous comments and commentaries become a curtain that keeps us in the outer court, but rather let us enter into the Most Holy and take with us those who still linger on the threshold.

Henry Ward Beecher tells of a parish in England where three hundred years ago there was but one Bible, and that was chained to a column in the church; and there was but one man to read it—the priest. And the people did not understand it then, and it was a part of official duty to go from house to house on the theory that the average parent did not know enough to teach the children the first principles of morality and of religion. Go today over the same community, and on the Sabbath morning you shall see the girls and the young men with Bibles under their arms, themselves teachers, going down to mission-schools, going down to instruct their inferiors. The profession has distributed its functions among the common people. Has it destroyed the profession? It never was stronger, never was as strong as it is today."

Yea, let us enter into the Most Holy, and give thanks unto God for the gift of His Holy Word. Let our gratitude be expressed not only in idle words into which the heart does not enter, but apply ourselves diligently and prayerfully to the study of the blessed Word, in private and together with the brethren in the faith, that we may more clearly understand its teachings and be guided thereby to journey aright the pathway of life so that we may not miss the narrow portal that leads to the glorious mansions above.

R. F. Sonstegard, of Sisston, lead the discussion, after singing the hymn "Come Ye Disconsolate." This was followed by another song by the Augustana College choir. Rev. Cesander, of Sioux Falls, continued the discussion by stating that the world needs a greater number of sincere Christians, so that "in you God may have a witness." Prof. Kjerstad pointed out the modern civilization is the result of the Bible, that the Bible meets every need and every question is described therein. Mr. Quien said in part: "The human heart desires happiness. Many think if they only had a modern home they would be happy. They got the home and still something is lacking. Some crave an automobile and when they get it there is still that vacant place in the heart. The same is true of riches. The Bible alone can fill that want, that vacant place." Rev. Boe, of Baltic, recalled that the sun is just as necessary today as it was eighteen hundred years ago—spring is just as welcome. By the same token the Bible is still the same Good Book. He stated that the arguments presented by Bob Ingersoll that made many look up to him as a wonderful philosopher are only those of Colcus and Porphyry of 300 A. D. hashed over. A. S. Bragstad gave a short talk on personal influence.

Saturday Evening

After devotional exercises by E. H. Haacke, the Luther League choir sang "Who Is the King", Professor Wick directing. Miss Clarissa Ellefson, of Wakonia, sang a solo. Some time was spent discussing topics of general interest. Mr. Runestad pointed out the necessity of personal work; Mr. Bragstad spoke of the necessity of being interested in the boy from confirmation; and Prof. Tuve took occasion to remark about the necessity of a junior league to keep the boys for the Luther League, rather than try to win them back later. The benediction was pronounced by Prof. Nordgaard.

Sunday Forenoon

Miss Thora Greguson, of Canton, sang a solo, after which a prayer was offered. The 119th Psalm was read by Rev. N. Boe, of Baltic, who also preached the convention sermon. He chose for his text: "Then said Jesus to those Jews which believed in him, If ye continue in my word, then are ye my disciples indeed."

The following are a few expressons used by the speaker: "Jesus had many hearers, but few followers. The Jews were all church members. We must have *heard* the Word of God in order that we may continue therein. We must accept it and retain it in believing hearts. What a slap was it at the worship of the Virgin Mary and the saints whom Jesus said:

'Yea, rather blessed are they that hear the Word of God and keep it.' Many people do what they wish and then search the Scriptures for an excuse for their action. We should consult Scriptures first to see what we can do. It was hard for Abraham to leave his country when he was commanded and did not see why. It is hard to take your mind captive in the command of God. Jesus in His high priestly prayer said 'sanctify them in Thy truth, Thy word is truth.' The Word of God is Truth, and all that is contrary to the Word of God is falsehood. There is not a slave driver so cruel as the devil is with those whom he has in his power. You have heard the quotation 'laws are made to evade,' but there is one law that is not made to evade, that is the law of compensation. Whatsoever a man soweth that shall he reap. Perhaps you have been in a zoological garden and watched them feed the serpents, and have seen them place a little rabbit in the cage. The serpent does not chase its prey, but sits quietly, with its eyes fixed on the rabbit. The little animal first runs to and fro, settles down in a corner, begins to shiver, gradually draws closer to the serpent, and at last jumps right into the fangs of that serpent. Freedom is not a right to do sin, for sin is a weakness. When the Son of Man hath made you free, then are ye free indeed."

The sermon was followed by prayer and benediction, after which the congregation sang "God's Word Is Our Great Heritage." The choir rendered a selection and the service closed by singing "Saviour Again to Thy Dear Name We Raise."

Sunday Afternoon

The session was opened by singing. Mr. R. F. Sonstegard, of Sisseton, read the Scripture and offered prayer. Melvin Juel, of Canton, sang "The Lord Is My Light." After this the speaker of the afternoon, Mr. C. T. A. Anderson, of Chicago, treasurer of the Luther League of America, delivered his address. His topic was "Our League and Its Benefits to the Church."

In April, 1887, the members of the Junger Maenner Verein of St. Peter's German Evangelical Lutheran Church of New York City adopted a resolution calling for the appointment of a committee to enter into negotiations with other societies of Lutheran Churches in that city, for the purpose of presenting to them the idea of forming an organization by which the various Lutheran Young People's Societies of New York City could be brought together and work harmoniously for the upbuilding of the Lutheran Church. In order to avoid the possibility of giving the movement a synodical appearance, the following clause was inserted in the resolution:

"Resolved, That such committee when appointed, shall first visit a society connected with a church of a different synodical connection than St. Peters."

The task before the committee was a rather difficult one. They had heard of other Lutheran churches and pastors, but had never known any of the young people, and consequently knew very little of the societies connected with these churches. The opportunity thus presented, however, caused them to make inquiries. Although during the previous twelve years of their existence, the association never had occasion to seek any information regarding their Lutheran brethren of New York City.

The committee first corresponded and later visited the Young Men's Association of St. John's Lutheran Church, and were heartily welcomed. They presented their plan and asked for cooperation. The idea seemed a good one. In New York City there were twenty-one Lutheran churches and if an association could be founded in each church and all organized in a general body, what an amount of good could be done?

The young men of St. John's Church heartily endorsed the plan and appointed a committee of St. Peter's in visiting other societies of Lutheran churches wherever they could be found. Finally after many months spent in visiting, a meeting was held at St. John's Church, when societies of six churches were represented. This meeting was held in February, 1888, and resulted in the decision to recommend to the different societies the formation of a District Association of the Young Men's Lutheran Associations of New York City and that a meeting be held in April to which all Young Men's and Young People's Societies of the Lutheran Churches should be invited.

The organization of a District Association took place on April 10, 1888, when delegates representing the six associations mentioned were present. Officers were elected and a committee appointed to draft a constitution and by-laws, the same to be presented and accepted by each society before adoption by the District Association. The first District Association to be organized in New York State outside of New York City was the one formed at Rhinebeck, N. Y., in June, 1890, comprising the counties of Dutchess, Columbia, Ulster and Greene.

The second was the District Association of Young Peoples' Lutheran Associations of the City of Brooklyn organized in May, 1891, with eight societies, and under similar conditions as the New York City Association. In May, 1891, the first District Association was organized in Pennsylvania, comprising the Young People's Lutheran Alliance and Young People's Associations of Lycoming and adjoining lyn organized in May, 1891, with eight societies, and counties.

There were fifteen societies represented at this meeting, the total membership of which numbered 1,000. This District Association was formed through the instrumentality of the organizers of the Luther Alliance.

The Luther League of Philadelphia was organized November 23, 1893, with sixteen societies.

On May 30, 1894, the first State organization was formed at Utica, N. Y., viz: The Luther League of New York with six District Associations and about eighty individual societies. The Luther League of Pennsylvania was organized on June 25, 1894, with ten District Leagues. The Luther League of Illinois was organized in Chicago, June 24, 1894. I shall not try and enumerate the organization of all the present District or State Leagues, as it would have a tendency to lengthen my address and it is not my desire to tire you.

Since 1894 upto the present time we have sped and progressed all over this country, Canada and Porto Rico, until we now number fifteen State leagues and three District Leagues in States not organized, and our membership is making rapid strides towards the 100,000 mark. On the 30th and 31st days of October, 1895, in the city of Pittsburg, the Lutheran Church of America witnessed an event such as never before occurred in all her varied history. From the four corners of our glorious country there came a host of young people of the Lutheran Church to unite their voices and concentrate their energies, not in the building up of any particular branch of the Church of the Reformation, but laying aside all *Synodical lines*, they met together as brethren united in a common cause for a common purpose and that purpose was the organization of our Lutheran Young People's Societies into one national organization.

They had assembled in obedience to a call issued by the Luther League Organization of five States, New York, Pennsylvania, Illinois, New Jersey and Kansas, and thus was organized the Luther League of America. Of all the developments that mark the progress of Christianity during the latter half of the nineteenth century, perhaps none are so prominent and universal as the efforts put forth by the churches of all denominations to enlist the young people of their respective communities in the cause of Christ.

All careful observers will admit that such efforts are of the most vital importance to the successful evangelization of the world, because the young men and young women of every nation have in their keeping the destiny of that nation, and the result will be either for or against the Kingdom of Christ, just in proportion in which the Churches have recognized and utilized these mighty forces for the work of that kingdom, or else have been recreant in their trust and have allowed the spiritual life to become dormant.

"Whatsoever a man sows that shall he reap" is no truer of individuals than of churches. That these facts are accepted as of supreme importance is attested by the establishment of national associations

for young people by the various denominations The Methodists have their Epworth League, the Episcopalians the Brotherhood of St. Andrew, and the Roman Catholics a very strong national organization, while the Society of the Christian Endeavor and Young Men's Christian Associations, although undenominational in character, are wielding an influence that has been felt the world over.

The Lutheran Church, however, has exceptional opportunities for reaching and keeping her young people loyal to the Kingdom of the Saviour. Her Sunday School system, supplemented by a six months' course of cathetical instruction and culminating in confirmation, gives her, when faithfully carried out, an immense advantage over other denominations. One of the greatest evils the Lutheran Church has to contend with is the proselytizing of its young people by other denominations. It has been said that the best material for church workers is to be found among the young Lutherans, and consequently they are much sought for.

As the Lutheran Church has offered little inducement and encouragement for the usefulness of the younger element, it is not surprising that so many are taken away from her year after year and become active in churches of other denominations and among societies connected therewith.

Hence in the organization of the Luther League, the Lutheran Churches of all synodical affiliations are assured of the fact that their young people are safe, that they are loyal to their church and that they are staunch Lutherans. The Luther League not only takes an important part in the training of the laity of the church, but creates a proper activity early in life. It interests young people in the church services, carries cheer into the homes of the poor, stirs up the indifferent and careless, beautifies the house of God with decorations during the various seasons of the year, arranges and cares for other churchly decorations. It relieves the pastor of many of the fast increasing minor details of church work.

The possibilities of the Luther League in this line of pastoral assistance are only beginning to show themselves. The Luther League has not assumed a position of independence of the congregation and the pastor, but is rather a great help. It desires to do good for the church by keeping the young people posted and trained of the splendid principals of our Lutheran Church. It is "of the Church, by the Church and for the Church."

How happy is that pastor whose Luther League catches the true spirit of helpfulness and lightens his heavy load of responsibility. The Luther League is an unselfish organization. All its hopes aims, aspirations are for the Church. And why not? For what faith can be more true to the New Testament teaching Justification by Faith alone? And what church can point to such leaders as Luther, Melanchton, Francke, Fliedner, Muhlenberg and the scores of missionaries whose remains now sanctify heathen lands?

And what next to the Bible itself can inspire our young people to noble action as the studying of the lives of men who have fought the world, the flesh and the devil and have risen above trials and temptations through the aid of the cross?

The aim of the Luther League is to furnish a training which will fit our young people for better work in and for the Church. To give them such training that in time they will be glad to be of great help and value to their own congregation. The Luther League can say with a great deal of joy that it has brought about the work in sending forth for our Lutheran Church deaconnesses in hospitals and other institutions, pastors for our churches and missionaries among the heathens.

A Luther League in a congregation can be of great value to that congregation in many ways. Its duty would be:

First—To enlist all young people to join them in their organization, thereby keeping them interested in the Church.

Second—To take an active part in Sunday School and thereby increase their efficiency.

Third—To be on the alert at all times and at any place for the purpose of furthering the cause of the Church, by securing their friends to come and join their organization and eventually join the Church.

Fourth—To be ready to assist their pastor in looking after the many minor details of the Church and to make calls if so required by him.

A Luther League in the congregation can set forth some object to work for, such as the payment towards the support of some missionary, the assistance to some young woman who desires to becme a deaconness, or the assistance of a young man whose ambition is to train himself to become a preacher of the Word of God.

The League could also arrange to help the poor and needy. The League if it is active, cannot be spared by the congregation, for it is continually a source of great help. It keeps the young people together, so that they will not shirk their duties to their church, so they will not lose interest in the Church, and surely what a great number of young people do not our churches lose now, and how many more would we not lose if it were not for our young people's organizations.

In being of value to the Church, the Luther League can arrange to call upon the sick and needy of their own congregation, thereby relieving the duties of the pastor and church deacons.

The District League can be of great help to the Church at large and service to the community. It can arrange to visit hospitals and other worthy institutions in the various cities, and especially in large cities it could hold Lenten Day services during the noon hours in some public hall. The District League can arrange to hold services in the hospitals on special Sundays and especially Thanksgiving, Christmas, New Years and Easter Sunday.

The Luther League endeavors to bring about a closer relationship between the various branches of our Lutheran Church and to a great extent it has succeeded. The work in the Luther League brings you in touch with all matters concerning our church, for in its topics we receive a great deal of information in regard to our history and such matters that are of interest to us all. It teaches us the fundamental principles of the Lutheran Church and gives us a broader view of Christianity.

I personally feel that I am today a much better Lutheran as the result of my active work in the Luther League. It has given me a better knowledge of the Church, taught me more history and given me more facts concerning our Lutheran Church than I would have received otherwise.

A church without young people is short-lived and cannot exist, an organization without youth cannot long survive. Unless our young people are gathered together into an organization, the Church will soon lose them, and this is one of the reasons for organizing the Luther League. How happy is not that pastor who can say that in his congregation there is an active young people's organization. It may not be difficult to keep the young people before the Confirmation, but after that period (which seems to be taken as a graduation from church in many instances), many drift away and are lost. It becomes difficult then to get them to come back to church, as they have got out of the habit (so they say) of going to church . It is very easy to become lax and gradually leave your church, but after you have been away a few Sundays, it becomes difficult to start over again. You feel strange, you cannot make up your mind just what to do, and it is hard to make the effort.

Confirmation is the time of admission to the Church and is so preached to us by our pastors, but how many of the young pay strict attention to the thorough instructing regarding Confirmation? Now here is where the Luther League comes in and does faithful and helpful work for the Church, regaining many a soul who otherwise might have been lost. The Luther League is not only an organization that helps the young, but it gives assistance to the older as well, as it teaches through its topics matters of education, history, religious and practical subjects of and for our Lutheran Church.

We are never too old to be members of our League, as the work is interesting, and becomes more so as you go along with the work. We have too many Lutheran babies, that is, grown-up Lutherans who, instead of being helpful and efficient in the work of the Church, need tender nursing and care to preserve their Lutheran life. What the Church needs is members who will fill and fit any place in which they may be put. Reliable, efficient active members are a boon for life and growth. That in a measure the Luther League is creating a supply of such young Lutherans is evidenced in the number of young pastors, church officers, Sunday School superintendents, Bible class teachers and other efficient church workers, who have come up out of the training school of

the Luther League. The battle belongs not to many, but to the mighty. The Luther League from the beginning has aimed to improve the quality of the young Lutheran, and is confident that then there will be no difficulty in increasing the quantity of young Lutherans.

With such keynotes, the young people of our great Lutheran Church should send forth a grand chorus of perfect harmony raised to the high pitch of enthusiastic and effective service. A chorus that should call out from every true Lutheran in the country, so that all who believe might be benefited, cheered and blessed. Then we may all stand together and shout with might, "Praise God from whom all blessings flow."

After this Mrs. Dr. Gulbrandsen, of Canton, played "Meditation," by Bach, and the Augustana College choir sang "The Radiant Morn Has Passed Away," and the session was closed by all joining in "Nearer, My God to Thee."

Sunday Evening

The Rally Service was the best attended of all the meetings of the convention and the splendid new church, with a seating capacity of a thousand, was filled. The session was opened by singing "Blessed Jesus, at Thy Word," after which Rev. Bohen, of Canton, led in prayer. The Augustana College choir sang a selection. Rev. M. E. Waldeland, of St. Ansgar, Ia., preached the sermon.

Rev. Waldeland chose for his text John 12:20, 21: "And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus." The speaker said: "We must learn to see Jesus in the Word of God. We must see Jesus in the Lord's Supper." He quoted the words of a pastor at a conference in Mason City, Ia., when the sun so shone on the smoke from a smoke stack as to bring out the colors of the rainbow: "The frail dust of earth hath been touched by the light of heaven and shines with resplendant glory." Comparing this to a Christian who truly comes to see Jesus, he continued: "What silence we keep with those near and dear to us, when above all our best thoughts and words should be bestowed upon them. When we see Jesus where will they be—mothers, fathers, brothers and sisters?"

After the sermon all joined in singing "I Heard the Voice of Jesus Say." Professor Tuve was called upon for a few closing remarks, having been asked to say something of a practical nature in connection with Luther League work. He stated that after hearing such a sermon he would prefer to go straight home and think it over. He made some suggestions for programs for league meetings, where the outlined topics are not followed, making a parallel study of about the following nature: 1. Bible Story; 2. Church History, 3. Current Church History, etc., having a paper on some phase of each subject at each meeting, making up programs at least a month ahead. He referred again to the work of the Junior League and called for one of his Junior Leaguers to read a paper he had written after hearing a story told. Moral problems were also taken up, as, for instance: "Under what conditions is it right to report your playmate?" The speaker wound up by saying, "the only way to make Luther Leaguers is to have Junior Leaguers get the young people before they become self-conscious."

Melvin Juel sang "Beautiful Isle of Somewhere."

Mr. C. J. A. Anderson, Chicago, was next called upon. Mr. Anderson said he was there to deliver not only a hearty greeting from the district league of Chicago, but also from Luther M. Kuhns, former secretary of the Luther League of America, from whom he had recently had a letter, expressing his regrets for not being able to appear in person.

The Augustana College choir next rendered a selection. This was followed by a few remarks by Rev. Tetlie. Professor Tuve thanked the State league and delegates for the good things that the school had received from the convention, and asked the delegates to greet their home leagues from the school.

President Berdahl appointed the following committees:

Executive—C. L. Kjerstad, Canton; E. H. Haacke, Aberdeen; Jane J. Poulsen, Vermillion; Rev. H. O. Bjorlie, Hills, Minn.; J. M. Runestad, Mt. Vernon.

Extension—R. F. Sonstegard, Sisseton; Ida M. Johnson, Crooks; A. C. Anderson, Baltic; Geo. Rensvold, Garretson; Tena L. Gedstad, Lennox.

Mr. Berdahl made a few closing remarks, saying in part as follows: "Let us not go home and fall into the same old ruts. Ruts are sometimes all right if they are the right kind, so establish a new rut. Make a little progress in the coming year. Let us forget business once in a while and encourage each other in things of the higher life."

The report of the resolution committee was accepted, as follows:

Be it resolved:

That we express our thanks to God for his merciful protection and guidance and for the rich blessings enjoyed by the League of South Dakota during the

past year, and invoke His continued blessings upon our work;

That the Executive Committee be instructed to prepare the annual program at least one month before the convention date, and that it issue a convention circular containing program, transportation rates, and other necessary information, for distribution among the local Leagues, at least forty days before the convention date;

That the secretaries of the local Leagues be requested to report to the corresponding secretary, Mr. J. M. Runestad, at Vermillion, S. Dak., on or before the first day of April, next year, statistics as follows:

1. Names of officers.
2 Number of members.
3. Moneys collected or raised for local purposes and also for benevolences and missions.
4. Methods of conducting meetings and kinds of programs;

That the new system of dues adopted by the National Luther League be made the basis of assessment for the South Dakota League;

That we extend our thanks to the Augustana College choir, the Luther League choir, the Grieg Sangforening, and the soloists, Mr. Melvin Juel, Miss Clarissa Ellafson, Miss Thora Greguson and Mrs. Dr. Gulbrandsen, for their excellent musical numbers;

That we extend our hearty thanks to the president, executive committee and other officers of the State League for their able and efficient services during the past year;

That we extend our thanks to the Leaguers and pastors who, by their assistance in the programs, have helped to make this convention so interesting and instructive;

That we extend our thanks to Miss Lilie Song, Miss Christine Ostroot and Miss Mary Bergstrom for their efficient services as organists during the convention;

That we extend our hearty thanks to the Luther League and congregation of Canton for their kind and hospitable reception and entertainment of the visiting leaguers during this convention, and that we invoke God's blessing upon them and their work.

(Signed) C. L. KJERSTAD, Canton,
R. F. SONSTEGARD, Sisseton,
MURIAL STUBKJAER, Lake Preston,
Resolution Committee.

All joined in singing "Lord Dismiss Us With Thy Blessing." Rev. Waldeland offered a closing prayer and pronounced the benediction.

Junior Work and Workers

Department Editor, Rev. C. Elvin Haupt, D.D., Lancaster, Pa.

Dates in July.

1. The great battle at Gettysburg of 1863 began.

2. President Garfield stricken, at Washington, 1881.

3. Cervera's fleet destroyed, Santiago, Cuba, 1898.

4. Luther's disputation at Leipsic with Eck, 1519. American independence declared, 1776.

6. Seventh Sunday after Trinity. Birth (1373) and death (1415) of John Huss.

13. Eighth Sunday after Trinity. A. D. 324, Constantine's conquest of Licinius.

14. 1789. Outbreak of the French Revolution.

15. The first Lutherans arrived in New York in 1622.

20. Ninth Sunday after Trinity.

21. 1861. The battle of Bull Run.

27. Tenth Sunday after Trinity. 1866. First Atlantic cable-telegraph laid.

Suggestions.

Has it ever occurred to you that a wide circle of useful information by our Juniors can be given and received by the study of God's two greatest books: the Holy Bible and the Book of Nature? The one reveals man most clearly and unfolds the wonderful stories of Creation and Salvation. The other makes known the marvels of the world in which we live—God's world for man. We ought not merely to learn the names of the books of the Old and the New Testaments in their order, but also something of their contents, as to why they were written and of whom they tell. It would also be well to learn the names of the trees, the flowers of the field, and the birds and animals which the Lord God has made. There is no way in which our vacation summer outings can be made more delightful than by the study of both the words and works of God.

If there is desired a short program for an exercise during an excursion, perhaps the following may serve a good purpose.

Form two companies in different spots about equally distant from the central platform. Let each company march to the platform singing the same processional hymn and both arriving at the same time, coming together upon the platform and standing to the end of the invocation.

Order of Exercises.

Marching Chorus (see Luther League Hymnal, No. 225, No. 233, No. 217, etc.)

Invocation.

Recitation of Scripture, as, e. g., Psalm 19, Psalm 121, I Cor. 13, etc.

Hymn. (See Hymnal, Nos. 4, 43, 149, etc.)

Address, recitations or dialogue.

Hymn. (See Hymnal, Nos. 218, 212, 216, 213.)

Prayer.

A drill, with flags, wreaths, garlands or other appropriate exercise.

Closing hymn. (See Hymnal, Nos. 32, 24, 26, etc.)

The Apostles' Creed.

The Lord's Prayer.

Doxology. (Hymnal, No. 13, verse 5.)

Parting benediction.

Marching hymn, during which all retire from the platform. (See Hymnal, No. 135.)

Luther League of Connecticut

Eighth Annual Convention Held at New Haven, May 29

THE eighth annual convention of the Luther League of Connecticut was held in the German Trinity Lutheran Church, New Haven, Thursday, May 29, 1913.

There were delegates present from Rockville, New Britain, Hartford, Meriden, Southington, Waterbury and New Haven, also Rev. Luther M. Kuhns, the secretary of the Luther League of America, and the Rev. G. C. Berkemeier, D.D., of Mt. Vernon, N. Y.

The convention opened at 2.30 p. m. with song and reading of the Scripture lesson by the Rev. Schreiber, of New Britain.

Mr. F. Rueckelshausen, of New Haven, welcomed the delegates, to which the president, Mr. Louis C. Recknagel, of New Britain, responded.

The president, Mr. L. C. Recknagel, submitted his report to the convention, which reads as follows:

Members and Friends of the Luther League of Connecticut:—

We have past another year in the history of our League. At our convention, our annual outing, at the meetings of the executive committee and at joint reformation rally we have learned to co-operate—all working for the same end—the bringing together of our Lutheran Church in Connecticut.

Eight years ago there was no Luther League to call together the societies from the various churches in our cities. Today there are seven societies connected with the Connecticut Luther League.

The Connecticut State Luther League does not in any way interfere with the work of the Local League, but seeks that its membership may work to promote the growth and increase the efficiency of the young people's societies of the Lutheran Churches in Connecticut by association and co-operation; that it may foster the spirit of loyalty to the Church by the study of her history and doctrines and promote friendship among the members of the various societies.

Let us then who have been made free by the work of the Reformation cast aside our personal desires and come before the Lord Jehovah as one in the name of Christ our Saviour.

I would recommend the adoption of the Model State Constitution at our convention today. Also that the office of an archivist be added whose duty shall be to collect and keep all records and programs or literature that will be of importance to the future history of this League.

This report was given into the hands of a committee to consider the recommendations therein.

The auditing committee reported that they had found the books of the treasurer, Mr. Bruno Kraetschmar, of Rockville, to be correct. The report showed a balance of $15.36.

DELEGATES TO THE CONNECTICUT STATE CONVENTION.

The president, who was a delegate to the national convention held in Albany, N. Y., on November 12, 13, 14, 1912, read a very interesting paper on the convention.

The changing of the constitution was discussed and, aside from a few alterations, the model constitution was adopted.

Mr. William Jente, of New Haven, read the following paper, which was greatly appreciated by all present:

THE DUTY OF THE LEAGUERS TO THE CONFIRMED MEMBERS OF THE CHURCH.

If you were to speak of duty to the average member of the Luther League and to question him or her with regard to their duties as members of the League, you would probably obtain the response, "I attend the meetings of the League and I pay my dues. If I am elected to an office or appointed as a member of a committee, I cheerfully do what is required of me. What other duties are expected of me?"

Have the Leaguers any other responsibilities and, in particular, do they owe any duties to the con-

firmed young people of the Church who are not as yet members of the League?

It is the purpose of this paper very briefly to reply to this question.

A large number of our confirmed young people think that confirmation is the end of their religious education and activity. Confirmation has no serious meaning for them. They are confirmed simply because their parents have insisted upon it, or because it has always been the custom in their families for the young people to be confirmed when they have reached a certain age. After confirmation they become indifferent. Some of them immediately, and others gradually, neglect Sunday school and the services of the Church, and in a few brief years too many of them join the vast multitude of those who, although Christians in name, are in fact but little better Christians than the heathen whom we send our missionaries to convert.

In a few weeks the papers will be filled with accounts of the commencement exercises of the various schools and colleges. Why is the end of the students' school life called "commencement"?

Because it marks the end of his training in the school of books, but the commencement of his education in the school of practical life and experience.

We should seek to impress upon our young people that for them also confirmation marks the commencement and not the end of their real religious life and their active church membership.

Many of the thoughtless, careless and indifferent young members of our churches, who have gradually dropped away, and whom we are in danger of losing altogether, could be won back again and would develop into interested and loyal church members if approached in the right way and in the right spirit.

It is here that the responsibility of the Luther League lies. It should be the aim of the League not only to educate and train its own members to become active and earnest workers in the Church, but also to seek to win back the young people of the Church who have gone astray. The League which does not devote itself to this so-called home missionary work among the young people cannot be called truly successful.

Hence we can properly speak of the duties of the Leaguers to the confirmed members of the Church, duties as individuals and duties as members of the League.

It is the duty of the individual Leaguer, as it is of every sincere and loyal church member, to endeavor to attract his friends and acquaintances among the thoughtless and indifferent to the Church and its various activities.

The first thing to be done, of course, is to set a good example. We cannot consistently urge other young people to attend the services of the Church, or to partake in the other forms of Church work, if we ourselves are conspicuous for our absence or our negligence. Furthermore, we should seek to influence the confirmed members, especially the newly confirmed, by all the means in our power, to become regular attendants at the service, to assist in the Sunday school, to join the choir, and last, but not least, to become members of the Luther League.

Individual work of this kind is, however, attended with more or less difficulty when it is a question of dealing with young people with whom we are not at all acquainted. Hence it seems to the writer that this kind of work will meet with better results in the small town where everyone is at least slightly acquainted with everyone else. Here in New Haven, and perhaps also in some of our other cities, it often happens that a member of the League does not know a single young person in two or three successive confirmation classes, and likewise many a member of a confirmation class is not acquainted with even a single Luther Leaguer.

In the large city, therefore, and in the smaller one under certain conditions it will be necessary for the individual to work in co-operation with the Luther League.

What then is the duty of the League as such to the confirmed young people outside of itself?

The individual member of the League having done all in his power to influence such young people as he can reach, it becomes the duty of the League to act further.

The young people of the Church should be invited and encouraged to attend not only the occasional social gatherings instituted for their benefit, but also the educational and devotional meetings of the League. Consequently these meeings should be made as interesting and attractive as possible, and not devoted entirely to routine business matters.

Attention should be paid to the study of the doctrines of our Church in so far as they differ from those of other churches, the history of the Church from its beginning to the time of the Reformation, and particularly the history of the Lutheran Church to which we belong.

What Lutheran who has earnestly studied the lives of Luther and his fellow reformers, or who has become acquainted, to take a few examples, with the heroic conduct of the Lutheran, King Gustavaus Adolphus of Sweden, who died on the field of battle while fighting in behalf of the Lutherans of Germany during the terrible Thirty Years' War, or the expulsion by the Catholic Archbishop of Salzburg in 1731 of the 30,000 Lutherans residing in his domains, who, leaving their homes and their property behind them, sought new homes in distant lands rather than give up their religion; or the struggles and trials of the Lutherans who settled in this country during the Colonial period; or the devoted labors of our missionaries of the present time; what Lutheran, knowing of these and other similar deeds and sacrifices of the Lutherans of the past and of the present, is not inspired to a deeper affection for his Church and to greater efforts in its behalf.

Thus the study of the history of the Church is of great importance.

The same can be said of the distinctive doctrines of our Church.

If we can interest our young people in these subjects, it should not be so difficult to win and to retain them as members.

The social activity of the League should likewise not be neglected, although it should never become the main thing, as frequently happens. This feature of Luther League work is also of great importance, for it is generally by this means that the young men and women of the Church first become acquainted with the members of the League and with one another, and that their interest in the League and its work is first aroused.

Every League should aim to furnish some sort of social life for its members. Young people must and will have amusement and entertainment of some sort. If the Luther League does not supply them with the right kind, they will seek the questionable kind elsewhere.

The success of the social functions of the League, especially those at which prospective or new members are present, depends partly, of course, upon the program arranged by the committee, but largely also upon what has aptly been called the social atmosphere of the occasion.

The League should make it a point to extend to the visitor or to the new member a kindly greeting, and to approach him in the spirit of Christian fellowship. If the stranger or the new member is met with cold looks and an unfriendly or indifferent reception, whatever interest may have begun to be awakened in his heart and mind will soon be chilled. It is the duty of the Leaguer, therefore, to avoid all stiffness and formality at the socials as well as at the other gatherings of the League.

Having interested the confirmed young person in the League and its activities, and having won him as a member, the further duties of the League toward him are beyond the scope of this paper.

We are told that the spirit of the present time is the spirit of pleasure. The young people most of all are affected by the modern craze for excitement and amusement. It is undoubtedly true that the youth of the Church do not respond to a serious appeal as readily as did the young people of ten or fifteen years ago.

Whether it is because of the indifference and laxity of the parents of today with regard to the spiritual welfare of their children, or because of the multitude of cheap and questionable amusements, particularly the vaudeville theaters and moving picture shows which have sprung up during the last few years, and which appear to have a powerful attraction for our young people, it is a fact that it is more difficult now than it was a few years ago to interest young people in church work.

In spite of these difficulties, however, we should not permit ourselves to become discouraged or to lose heart.

It still remains our duty to work on for the success and honor of the Church we love and in behalf of the Master we serve.

Perhaps we will not meet with the success we hope

for in seeking to win the young people of the Church. Whether we succeed or not does not depend entirely upon ourselves. But whether we try or not does depend upon ourselves. It is our duty to try.

The afternoon session adjourned at 6 p. m., and the supper was served in the church parlors.

After the supper Rev. J. A. Timm took the delegates and friends through the Babylonian museum and the public library.

Evening Service

The evening service opened at 7.30 with a selection by the choir.

Rev. Kirsch, of Meriden, read the Scripture lesson. Rev. G. C. Berkemeier, D.D., was the first speaker of the evening, and he had "a heart to heart talk with the congregation."

The second speaker of the evening was the Rev. L. M. Kuhns.

The nomination and resolution committees reported during the evening service.

The officers for the ensuing year are as follows:

President—Louis Carl Recknagel, of New Britain.

Vice-President—William Jente, of New Haven.

Recording Secretary—Edward Norden, of New Britain.

Corresponding Secretary—Bertha Levitzky, of Hartford.

Treasurer—Bruno Kraetschmar, of Rockville.

The annual convention closed, after having a very successful meeting, by the singing of the Luther League Rally Hymn, after which the Rev. George F. Hartwig, of Rockville, led in prayer and offered the benediction.

Luther League of Canada

Sixth Convention at Humberstone, Ontario, May 24, 1913

BY FRANK H. HESLER.

THE sixth annual convention of the Canada Luther League was held on May 24 in Holy Trinity Lutheran Church, Humberstone, Ontario, Rev. W. H. Knauff, pastor. It proved to be one of the most successful meetings this young State organization has ever held, more than 75 delegates and visitors having come from Montreal, Morrisburg, Williamsburg, Ottawa, Riverside, Toronto, Unionville, Hamilton, Berlin, New Hamburg, Waterloo, Guelph, Galt, and Brantford.

The morning session was opened with devotional service conducted by the pastor loci, Rev. W. H. Knauff. Fred C. Hesler, presi-

DELEGATES TO THE CANADIAN CONVENTION.

dent of the local league and of the Canada Luther League, extended a hearty welcome to all delegates and visitors, and the response was delivered by Rev. J. J. Clemens, of Ottowa, vice-president.

The convention theme was "Peace, Prosperity, Progress."

At this session the reports of the various leagues were read, one striking feature being the number of leagues raising their funds by free-will offerings only. The statistical report proved very interesting, showing 17 leagues in affiliation with the State League, and comprising nearly 1,000 members, an increase of 63 for the year being reported. They had raised $1,600, most of which was spent in benevolence.

The afternoon session was given over entirely to the consideration of the business of the league, with the exception of a short address by the Rev. Dr. Ramer, Superintendent of Slav Missions.

The officers for the ensuing year were elected as follows:

President—Mr. G. Boyer, Hamilton, Ont.

Vice-President—Rev. M. J. Bieber, Berlin, Ont.

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Treasurer—Mr. Henry Shennette, Morrisburg.

Trustees—Mrs. J. J. Clemens, Ottawa; Mr. J. C. Casselman, Montreal; Fred C. Hesler, Humberstone.

At this session the league of the first English Lutheran Church of Berlin and the District League of Eastern Canada were received into membership. At the close of the business session, the question box was conducted by the Rev. M. J. Bieber.

The church was thronged for the grand rally in the evening. The speakers were Rev. P. Altpeter of Buffalo, and W. G. Weichel, Member of Parliament for North Waterloo. Rev. Altpeter urged the young people not to be like putty men, weak and shiftless, but manly men and womanly women, as the Church could only measure her strength by the strength of character displayed by her members.

Mr. Weichel, delivered a patriotic address on "Canada, and Its Relation to the Empire." Mr. Weichel was in fine form and kept the large audience interested from beginning to end, taking them on an imaginary aeroplane trip from Halifax to Vancouver.

Miss E. Gertrude Durst, of Guelph, and Miss Laura Vollmer, of Galt, read ten minute papers on "Where Shall We Put the Emphasis?"

Excellent music was furnished by the choir of Holy Trinity Church, under the able leadership of Mr. O. C. N. Kanold, and by Miss Theresa Hesler and Mr. A. J. Knoll, who sang a duet.

The meeting closed with the singing of the Rally Hymn, the national anthem, and benediction pronounced by Rev. Mr. Clemens.

Many of the visitors spent the time between and after sessions in walking on the shore of Lake Erie, and in visiting the large flour, steel and cement mills, and the government elevator, while not a few took the trolley trip to Niagara Falls.

July

And round the earth, as then it rolled,
Still rings that pæan high and bold;
While from Asia's depths to the isles of the sea,
Men say, "There's a Land where all are free!"
And peasant and slave take heart, and fain
The shore of that blessed realm would gain,
Where the humblest man is peer of the highest,—
Bowing to none beneath the sun;
And help to the stricken and poor is nighest,
For the law of the Lord and the Land are one.
Oh, forever and ever this is why
One day of days is the Fourth of July.

—Edna Dean Proctor.

American Wars

King Phillip's War	1675
King William's War	1689
Dutch War	1673
Queen Anne's War	1744
French and Indian War	1753
American Revolution	1775
Indian War	1790
Barbary War	1803
Tecumseh War	1804
War of 1812	1812
Algerine War	1815
First Seminole War	1817
Second Seminole War	1835
Mexican War	1846
Civil War	1861
Spanish War	1898

Luther League Topics

11th Sunday after Trinity. August 3, 1913.

Our Conduct in God's House

Lev. 19:30; I Tim. 3:14-16.

Topic reviewed by Charles Matthes.

Let us thank God for the Church—for the Lutheran Church—for our own beloved Lutheran Church.

What it would be to have to stand alone in the Christian life we cannot understand, even if such a thing were possible.

It is cause for gratitude that the Holy Spirit not only "calls, enlightens, sanctifies and preserves me," but that he *gathers* the called, enlightened and sanctified, thus constituting the Christian Church on earth. How good it is to be one of the "members" of the "body" of which Christ is the Head; to know that not one of us is alone, that the streams of a common life course through each of us, that the "communion of the saints" is a reality, that the influence of the Christian family of the household of God is strengthening and developing us. What helpful powers those lose who perhaps honestly try to live the Christian life without visible connection with the Church and how narrow is their conception of a religious life in which they are not also helping their fellow Christians by union and co-operation with others who are of the same body of Christ.

In the second part of our lesson Paul tells Timothy that the purpose of his letter was to give him rules and hints about his conduct "in the house of God," namely, the Church of the living God. The reason why he should be so careful as to his personal life and behavior was because the Church handles sacred truth—the wonderful doctrines of the Incarnate One now reigning in glory.

Reverence is a fundamental virtue. There can be no religion without it. It is our *attitude* toward God and the things of God. If it be one of contempt, felt or expressed, there can be no faith, no worship. We must make a difference between the Creator and the creature, between sacred things and secular things. The one we must approach with a sense of their superiority, with awe. Thus the angels veil their faces and cry, "Holy, holy, holy." Thus Moses was commanded to remove his sandals, for he stood before the presence of Jehovah revealed in the burning bush, and it was "holy ground."

This reverence God demanded for Mt. Sinai itself, where and when he gave the law. Also for the tabernacle and for the temple, its altar and worship; and especially for the law itself. This reverence is today required for the names of God, for the word of God, for the doctrines of that word, for the appointed place of worship.

And so we are admonished when we go into the house of God to offer a prayer for reverence, hear with devoutness, and depart with care as to thought and speech.

It has been told of how a man who had been a faithful attendant at church for fourteen years was lying on his deathbed still unconverted. His pastor visited him and found him in profound ignorance of the way of salvation. "Have you not been a regular attendant at church for years?" asked the pastor in astonishment. "Yes," was the reply, "but I do not know that I ever heard a sermon." "What," said the pastor, "you have sat there for years and never heard a sermon? What do you mean?" "Why, this," answered the man, "that as soon as you took your text I began to think of my business, and I acquired such a habit of abstraction that while you were preaching I could trace out, on the panel of the seat before me, the work of the past week, and having reviewed that, could lay all of my plans for the week to come; and the consequence is I do not think I ever heard a sermon."

And so men can re-enact the sin that Christ pursued with such burning indignation. They can still change God's house into a market place by bringing with them into it the problems of business and society to be dwelt upon and solved there.

Devoutness is, therefore, the proper frame of mind for the worship. We must pray, sing, hear and give devoutly. If the chief thing is the divine element, what we receive from God, then the way in which we come before the Lord at once becomes all important.

Irreverence is one of our glaring faults. Let us come reverently into the house of God, praying that he will manifest his spirit in our

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 35 by Luther League Review, Box 876, New York, N. Y.

hearts and minds and his blessing will surely rest upon us.

12th Sunday after Trinity. August 10, 1913.

Taking Things Patiently

James 1:3-4; 5:7-8, 11.
Topic reviewed by Rev. Paul W. Koller.

1. *The Need.* There can be no question but that patience as taught by God's Word is greatly needed by us all. This great Christian virtue is only too rare. Even the best of us at times give way before the trials and vexations of life, both great and small. The trying of our patience is a daily matter. In the home, in the shop, at the office, everywhere we are constantly confronted with that which ruffles our tempers, tries our courage, and puts us out of sorts with men and affairs. These are not the only conditions under which we are in danger of losing our patience. There are great trials under which it is difficult for us to stand up and bravely keep our faith and resignedly bear the burden that God seems, for a time, to have laid upon us.

A great many people think that it makes little difference whether we lose our patience or not, and we see them giving way to that which tries them. This cannot be done without positive harm to ourselves, the making of others uncomfortable and offending God. If we will read carefully what God has to say about this matter, we will find that it is very important that we take things patiently.

2. *The Way.* "Ye have need of patience," said the once impulsive St. Paul to the tried Christians of his day. We believe that to be true also concerning us of today. But the all important question is what we shall do that we may not lose it when temptation comes. Both St. Paul and St. James have given us a valuable suggestion. James says: "Stablish your hearts for the Lord draweth nigh." Paul says: "Cast not away therefore your confidence." They both believed that the way to take things patiently is to retain *confidence* in God. This is most certainly true. For: What is patience? It is a steadfast constancy and endurance under the pressure of trial and the evil of the world; a quiet standing still under the burdens of sorrow; a humble submission to God's ordering when He permits crosses and vexations to be our portion. This confidence is valuable not only in the greater trials of life, which require our holding fast to the hope that God will make all things work together for good, but in the little vexations of daily life and business cares this spirit of confidence will give calmness to our natures and help greatly in taking things patiently.

3. *Why show patience?* Not enough of us appreciate the good that comes from being patient. We give way to our feelings and lose our poise and temper and think that no great harm is done. But patience is the iron band that holds in place the wilder spirits of our nature, and if that is broken they are free to work their hurt on us and others. Patience should be striven for with God's help, for it is a blessed virtue. Patience on our part makes things happier for those who are about us, and works good to ourselves. When we take all things patiently there is a poise and confidence given to us which makes us not only bear things better, but makes us more efficient in the affairs of life. Then, too, unless we are patient we are not doing God's will. Again and again we are exhorted by those who are writing under the guidance of the spirit of God "To run with patience the race that is set before us," and again, "Ye have need of patience." It is God's will that we take things patiently, and if we do not try to obey Him in this, we cannot claim His promises. "Be thou faithful unto death and I will give you the crown of life."

QUESTIONS.

1. Is patience a matter of disposition only?
2. What tries your patience most?
3. What harm is there in being impatient?
4. What helps most in taking things patiently?
5. Are there any matters in which we ought to be impatient?

13th Sunday after Trinity. August 17, 1913.

The Christian's Joy

John 15:11; Phil. 4:4.
Topic reviewed by Rev. Paul W. Koller.

The apostle Paul, who writes our second lesson, had already written in the third chapter of his letter to the Philippians: "Finally, my brethren, rejoice in the Lord." But now, as if that was not enough, he repeats the precept: "Rejoice in the Lord alway; and again I say rejoice."

This epistle of Paul's has always had a particular attraction for Christians who have felt the pressure of duty or sorrow. Dr. Hamilton, the Bishop of Salisbury, used to say that when he felt depressed or discouraged he found it best to read the epistle to the Philippians; for in this letter of the great Apostle, more than

anywhere else in the sacred volume, he found the sustaining force and motives which helped him on his way. Without a doubt this uplift which many have experienced in reading the epistle to the Philippians is due to the note of joy which is sounded so clearly. This feeling of joy should be a characteristic of our Christianity. No one has a greater opportunity to live a life of joy than a Christian. This is not always realized by Christians themselves, and very seldom by those who are of the world. In fact, one of the principal reasons why many people do not accept the terms of the Gospel and live up to its precepts is this very presumption that religion is altogether joyless in its effects. This idea, I am afraid, receives no small confirmation at times from the dismal piety of some well meaning people, or the joyless way in which too many of us perform our Christian duties.

Christianity is a religion of joy, and those who have gotten truly into its life and teachings know that this is true. The early Christians have given us most beautiful and impressive evidences of this in the way in which they faced their trials and persecutions. Nothing could disturb the calm joyousness of their consecrated lives.

Joy more than happiness. Happiness, which so many are eager to gain, is that which happens or comes to one by hap, that is, by an outward befalling or favorable condition. Some good coming from the outside as a happy visitation which stirs pleasant excitement in the heart. It has to do chiefly with environment.

Joy differs from this, as being of the soul itself. It is originating in its quality. It literally denotes a leap or spring. So joy is ours from the welling up within us of emotions and delights which come from an inner and unwasting spring. This is the secret of a Christian's joy. It comes from the indwelling of Christ in the heart. This is why the joy of a Christian is not easily disturbed by outward conditions, and is so real and abiding. Therefore if we would know Christian joy we must let Christ into our hearts, and give them to Him fully. The reason why so many people do not know the joys of their religion is because they have not given their hearts completely to Christ. They have only learned the burdens and duties of religion. They have only known its requirements, which seem at times very exacting. But those who have made a complete surrender of their hearts find the joy and deep satisfaction of being a disciple of Christ. This can only be learned from experience, but nevertheless it is true.

QUESTIONS.

1. Can you give some examples of joyous Christians?
2. Should a Christian wear a solemn or smiling face?
3. What are some of a Christian's joys?
4. Why do you think a Christian's life should be full of joy?
5. In what way should a Christian show his joy?

14th Sunday after Trinity. August 24, 1913.

The Beauty of Holiness

Ps. 96:1-13.

Topic reviewed by Rev. Paul W. Koller.

1. *A Psalm of praise.* When we read this Psalm we are uplifted by its lofty words of praise to God for His greatness and holiness. That clearly is the purpose of the author—to praise God. In the words of this Psalm the children of Israel praised God when under David the ark was brought back to Zion and placed in the sanctuary. It was used again at the dedication of the second temple, when a mighty chorus of voices sung of God's greatness, and dedicated His Holy Place to the beauty of holiness.

This Psalm calls us to praise God, especially in His house. We fall easily into the habit of making our services so full of spiritual business and the thought of service that we do not often enough, out of a full heart, enter into the hearty praise of God. I am sure that God is pleased and we are benefited when in the sanctuary we praise Him for His goodness and greatness. "O sing unto the Lord a new song." "For the Lord is great and greatly to be praised."

2. *The beauty of holiness.* There has been difference of opinion as to just what is meant by the words of the ninth verse of this Psalm, which speaks of the beauty of holiness. But we do know that the holiness of God is wonderfully beautiful and that every human life that patterns after His holiness takes on beauty and strength. Holiness is the keynote of the worship of our God; but it is the keynote of the worship of no other god. The gods of the heathen world were praised by their followers for many reasons, but never for their true holiness. Some one has said that "Had a medal been struck in praise of Jupiter, who

is the best of the pagan gods, on one side might have been engraved 'Almightiness, omnipresence, justice,' and on the reverse 'Caprice, vengeance, lust.' Holiness had no place in the minds of those who gave them praise. But God to us is holy, and that holiness is beautiful.

3. *Our holiness.* Since God is holy, He desires that we who are His should be holy too. Indeed we cannot be His unless we strive daily after holiness of heart and life. Our praise is not acceptable to God if our lives are stained with worldliness and sin. This Psalm speaks much of worship, and our worship must have in it that which shows the beauty of holiness. In other words, we who come to worship God must come with pure lives. "Be ye clean that bear the vessels of the Lord" was the old command. This was typified by the clean white garments of the priests, and by their washing before engaging in their offices. The beauty of holiness of the ninth verse of our Psalm is supposed by some to refer to the beautiful white garments of the priests. We know it means more than clothes. It means that we must come before the Lord with clean lives and pure hearts. This holiness after which we are to strive can be ours only through the blood of Jesus Christ. God's holiness is His own. Ours comes by washing in the blood of the Lamb.

SUGGESTED QUESTIONS.

1. What does the word holiness mean?
2. In what way is God's holiness beautiful?
3. Is it possible for us to be holy?
4. What are the best aids to holy living?

Hints for Leaders

August 3, 1913.

Our Conduct in God's House

Lev. 19:30; Ex. 3:5.

Open with hymns 207, 210.

Let the spirit of devotion and prayer pervade this meeting from the very beginning by asking all reverently to bow the head and engage in silent prayer for the meeting, the church and themselves. Then ask for six sentence prayers, closing with a short prayer by the leader or pastor.

Read responsively Psalm 122. Hymn 208.

Read Scripture references Lev. 19:30; Ex. 3:5.

Arrange for Bible reading by giving out following before meeting:

Attendance commanded, Heb. 10:25.

God's House is

Of prayer. Mar. 11:15-17. Is sacred, I Chr. 13:7-10. Is holy, Ex. 3:5.

Our part

Humble, Lu. 18:10-14. Take part in services, I Chr. 16:8, 9 Worship God personally, Ps. 99:5. Worship by giving, I Chr. 16:29. Hear what God says, Josh. 3:9. Be reverent, Heb. 12:28. Practical. Be watchful, assist strangers to worship by offering book of worship.

Close with Hymn 206, followed by Lord's Prayer.

August 10, 1913. **Taking Things Patiently**

Jas. 1:3, 4; 5:7, 8, 11.

Hymn 10. Hymn 14. Read responsively Ps. 46.

Prayer by leader, pastor, or some one else.

Scripture read by leader, Jas. 1:3, 4; 5:7, 8, 11.

Make preparation beforehand for this Bible reading.

Needed

Patience a Christian virtue, II Pet. 1:5-8. Commanded, II Tim. 2:24. In tribulation, Rom. 12:12. To run the Christian race, Heb. 12:1. When beset by enemies of our soul, Lu. 21:14-19. In well doing, Gal. 6:9-10

Because

Essential in God's service, I Thes. 5:14. It is one of the best things, Eccl. 7:8. Eternal life secured only by patience, Ro. 2:7. Success follows our labor, I Cor. 15:58. Patience is rewarded, Ps. 40:1.

Examples.

Paul, II Thim. 3:10, 11. Abraham, Heb. 6:13-15. Disciples, Lu. 24:49, with Acts 2:4. Simeon, Lu. 2:25-32. Job in calamity, Job, Chapters 1 and 2.

Have some look up the examples and briefly tell about them.

Close with Hymn 227, followed by silent and audible prayer.

August 17, 1913. **The Christian's Joy**

Jno. 15:11; Phil. 4:4.

Open meeting with a rousing song service, hymns to be selected by the leader.

Arrange with a number to give personal testimony why they at times are filled with joy.

Read responsively Psalm 100.

Expressed in our inner consciousness

Because God is our defense, Ps. 5:11. In forgiveness, Ps. 51:8. Our names are written in heaven, Lu. 10:20. God's care for us, Is. 65:13. Our hope in God, Ps. 42:5. In salvation, Ps. 9:14.

Expressed in our acts

Our opportunities, Eccl. 11:9. Our peace of mind, Phil. 4:7. In singing at all times, Eph. 5:19. For the victory of Christ, Jno. 16:33.

Examples.

Zacchaeus, Lu. 19:1-6. In converts, Acts 2:1-47. In gospel given to Gentiles, Acts 13:46-52.

Have some one look up the examples and briefly give an account of the joy exemplified in them.

Close meeting with prayer by the pastor and the Doxology, page 190, No. 5.

August 24, 1913. **The Beauty of Holiness**

Ps. 96:1-13.

Hymns 189 and 131.
Psalm 1 and Gloria Patri.
Solo. (Arrange for this.)
Lesson, Ps. 96:1-13. Read by leader.
Prayer. (See opening service in Topics.)
Hymn 57.
Summarize discussion in REVIEW.
Hymn 167.
Summarize discussion in Topics.
Hymn 165 (tune Bullinger).
Remarks by pastor.
Read in order: John 17:17; Hebr. 7:26; I Pet. 2:21, 22; Rom. 8:29; I John 2:6; Ps. 24:3-4; Hebr. 12:14. Announcements.
Lord's Prayer. Hymn 124. Benediction.

Luther League of America
Statement No. 7

From May 1 to May 31, 1913.

GENERAL FUND.

New York State	$119.51
L. L. Central of Baltimore, Md.	9.00
Total for May	$128.51
Previously reported	731.19
Total receipts	$859.70
Total disbursements	832.78
Balance on hand	$26.92

Respectfully submitted,
C. T. A. ANDERSON, Treasurer,
Luther League of America.

Chicago, June 4, 1913.

Luther League of Iowa

Tenth Convention at Cedar Rapids, May 22 and 23

BY PAUL A. ANDERSON.

INTEREST in Luther League work in the Middle West was greatly stimulated and encouraged by the joint convention of the Luther League of Iowa and the Eastern District Luther League of Iowa held May 22d and 23d in the First English Evangelical Lutheran Church, Cedar Rapids. The pastor, Rev. C. W. Maggart, M.D., and the League at Cedar Rapids royally entertained the delegates who represented the various Leagues throughout the State. An informal reception was held on Thursday evening and an automobile tour about the city at the close of the afternoon session on Friday. Much of the success of the convention can be attributed to the kindness and cordiality of the host.

DELEGATES TO THE IOWA STATE LEAGUE CONVENTION.

The presence of the Rev. M. M. Albeck, of Monongahela, Pa.; of Mr. W. C. Stoever, Litt.D., president of the Luther League of America, and of the Rev. Professor H. F. Martin, of Atchison, Kansas, made the program one of extraordinary value and inspiration. Indeed, those who had been present at many earlier conventions expressed the opinion that this convention exceeded all others in spirit and helpfulness to Luther Leaguers present.

Individual responsibility, a higher standard of excellence, and greater efficiency were some of the things emphasized by the Rev. Albeck as being essential for the maintaining and growth of the Church.

The address of Dr. Stoever brought to the attention of the Luther Leaguers the need of "information, inspiration, and consecration" among its members. One of the objects of the Luther League is to instruct the young people of the Church in the Word of God and in the teaching and work of the Church. Out of information grows inspiration; but information in itself is not the only source of inspiration, for it is necessary also to study the life and teachings of Jesus Christ in order that we may by imitation follow more closely to his teachings and that we may in His name bring souls to salvation. Luther Leaguers should add to the consecration which they receive through baptism and confirmation by prayer and by faithfully performing their duties as Christians, and strive so to live that they may build up the Lutheran Church, and

FIRST CHURCH, CEDAR RAPIDS,
Where the convention was held.

through it the kingdom of Christ upon earth.

The Rev. Professor H. F. Martin in his address on "John Strong, Lutheran," exemplified a typical young Lutheran in the character of his hero, John Strong. John Strong, although raised in a Christian family, lost his connections with the church and became a prize fighter. After passing through various bodily and spiritual struggles, a great change comes into his life and he decides to enter the ministry. In his chosen work he is made to appear as an ideal young Lutheran and as a model for Luther Leaguers. The call of the ministry and the need of men as preachers of the Word was emphasized, as was also the value and power of prayer and loyalty in Church work.

Papers were read on the following subjects:

"How to Make Luther League Work Profitable," by Mr. Leland Lesher, Burlington.

"The Luther League and the Individual," by Mrs. S. E. Lehnen, North Liberty.

"The Mission of the Luther League," by Mr. Claude V. Campbell, Jewell.

"The Luther Leaguer and Church Attendance," by Mr. John L. Berger, Cedar Rapids.

"The Luther League as a Training School for our Confirmants," by Mr. C. F. Malmberg, Iowa City.

"A Definite Plan and System of Work," by Mr. J. C. Mohl, Davenport.

"Enthusiasm in Service," by Mr. Paul B. Anderson, Iowa City.

The papers and the discussions which followed were extremely helpful and inspiring, especially those having reference to the opportunities and duties of the Luther League, and those which presented the relation of the League to the Church. Great emphasis was placed upon regular attendance at Church service, upon the training of the confirmants by the Luther League, upon system and organization in League work, especially with reference to the meetings and the duties of the officers in the local societies, upon individual responsibility, and upon active interest and enthusiasm as derived from the study of the word of God and by prayer. A spirit of mutual helpfulness and cooperation prevailed throughout.

As a fitting climax for the convention, the Rev. Paul H. Heisey, M. A., president of the Luther League of Iowa, delivered a splendid address on "Martin Luther: The Monk That Shook the World," illustrating the same with eighty-five stereopticon views of the life of Luther and places of interest in connection with his work.

The following officers were elected for the year:

For the Luther League of Iowa—President, the Rev. Paul H. Heisey, North Liberty; Secretary, Paul B. Anderson, Iowa City; Treasurer, Karl Larson, Marshalltown.

REV. PAUL H. HEISEY,
President of the Iowa League.

For the Eastern District Luther League of Iowa—President, John Berger, Cedar Rapids; Vice-President, J. C. Mohl, Davenport; Secretary, Harry V. Morgan, Clinton; Treasurer, Miss Grace George, North Liberty.

Our Nation's Flag

BY HARRY HODGES.

FLAG Day, on June 14th, and Indepenence Day, July 4th, bring to mind the story of the birth of our nation's flag, and turns our faces to the little house on Arch street in Philadelphia, the place of its birth. With this story as with the story of the "Hatchet and the Cherry Tree," and many other of our cherished traditions, the iconoclast has been busy, stating that there is no documentary evidence to authenticate it.

While this is true, doubtless because of the press of other matters in that crisis of our nation's history, we give herewith the facts as culled from the sworn statements of the descendants of Betsy Ross, the same having been received from her lips.

Congress had appointed a committee consisting of General George Washington, Robert Morris and the Honorable George Ross to draft a suitable flag for the new nation.

This committee called upon Elisabeth Ross, familiarly called Betsy, widow of John Ross, who had recently died as the result of an accident among some military stores which he was guarding on the wharf, who conducted an upholstery establishment at 239 Arch street, Philadelphia, and asked her if she could make a flag. She said that she had never made one, but that she could try. They thereupon produced a design rather roughly drawn.

She examined the design, and, noting that the stars were six-pointed, suggested that they should be made with five points. The gentlemen agreed with her that five points would look better, but that the six-pointed star would be easier to make. She then showed them how a five-pointed star could be made with one clip of the scissors. George Washington then and there changed the sketch, and the three gentlemen left. Soon after a new design was sent to her, colored by William Barrett, a painter of some note. She thereupon set to work to make the sample flag, which was soon completed and approved.

The exact date of the adoption of this flag is a question. Those were busy and exciting times, and many things were not recorded. Betsy Ross claimed that it was shortly before the signing of the Declaration of Independence, but the first records that can be found on the Journal of Congress is the following resolution dated June 14, 1777:

"Resolved, That the Flag of the United States be thirteen stripes, alternate red and white; that the Union be thirteen stars, white in a blue field representing a new constellation."

This ensign remained the same until 1795. By this time Vermont and Kentucky had been admitted into the Union, and on January 13, 1794, Congress passed the following act:

"That from and after the first day of May, 1795, the Flag of the United States be fifteen stripes, alternate red and white; that the Union be fifteen stars, white in a blue field."

The Flag thus established remained in use until 1818. During this period occurred the war with Great Britain, commonly called the War of 1812. It was during this war that the "Star Spangled Banner" was written by Francis Scott Key, an aide-de-camp to General Smith. The flag which inspired the poem was made by Mrs. Mary Pickersgall, and is still in the possession of her descendants. In 1818 a further change was made in the United States Flag. By this time five additional States had been admitted: Tennessee, Ohio, Louisiana, Indiana and Mississippi. It was seen that if the number of stripes was increased with each increase in the number of States, the distinctness of the stripes when seen from a distance would be greatly impaired. Reverence for the banner under which the heroes of the Revolution fought also influenced the general sentiment toward a return to the thirteen stripes. The Act passed April 4th, 1818, provides, first:

"That from and after the fourth of July next, the Flag of the United States be thirteen horizontal stripes, alternate red and white; that the Union have twenty stars white in a blue field.

"Second—That on the admission of every new State into the Union, one star be added to the Union of the flag, and that such addition shall take effect on the fourth of July next succeeding such admission."

The question has often been asked whether the Stars and Stripes are really the most artistic combination possible for a flag It may indeed be true that some other combination would be viewed with more favor by a competent art critic who was also an entirely unprejudiced observer. But no true American

(*Continued on page 28.*)

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The Lutheran Church and Her Young People

Edited by E. F. EILERT

WITH

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AS SPECIAL ASSOCIATES,

And the co-operation of the Executive Committee of the Luther League of America.

SUBSCRIPTION, 50 CENTS A YEAR.

Club Terms on Application.

Remittances may be made in stamps, Post Office or Express Money Order, Draft, or Registered Letter. Address all communications and send all remittances to

Luther League Review,
P. O. Box 876, New York.

Entered at the N. Y. Post Office as Second Class Matter. Publication Office, 216-218 William Street, New York.

Editorial

Two thoughts at this time may well engage our attention. One is loyalty, and the other, spiritual uplifting.

Loyalty—loyalty to their profession as members of the Church; loyalty to Jesus Christ, their leader in all work; loyalty to the Church in all its movements and work; loyalty to their League, not omitting or forgetting the privileges as well as the duties which come from active service therein.

Recently one of our Church papers has said that young people's societies originally had as their aim entertainment, but that we are now at a time when these same young people are participating in the work of the Church, and for a proper participation therein there must be a true knowledge of the work to be done, and of the means employed for that work.

There is an opportunity for an equipment for wider activities in the Church, and the young people should avail themselves of this opportunity. The only way in which our Church will be a success in the great work which has been laid upon us is by a thorough preparation of our young people, and if we do not improve the present opportunities, and cultivate the spirit of loyalty, we will fail in that which is given us to do.

It is said that but one of every five professing Christians is found doing anything in the Master's service. I trust that that may not be said of the members of the Luther League, but that every one of the five may do his or her duty to the very fullest extent.

We live in an age of inquiry, and we need to be better informed regarding the teachings and work of our Church. If we can impress upon our young people the advantage of a knowledge of the truth, and the importance of communicating it to others, we will be indeed a missionary Church, whose influence will be felt throughout this land, especially among the foreign people who come to our shores from churches of our own belief.

One of our editors recently, in commenting upon the Luther League and its 25th anniversary, remarked: "In a practical way we have found this association of young people most valuable and helpful in the work of the congregation. It has interested our young people in their own Church. Its theme has not been vague and indefinite, but clean cut and suggestive, and has turned the thoughts of our young people to the great doctrines, history and work of their own Church. And the enthusiasm with which they have taken up these subjects has been a revelation and a gratifying surprise. And with this has come a spirit of loyalty to the Church. The young people have come to realize that they are part of the Church and are counted on for service."

Our young people ought to be helpers to

their pastors, a factor in every congregation for its betterment and enlargement, and an agency in the extension of the mission work in its own neighborhood, throughout the land, and abroad. What an inspiration to our Church will our young people be when they are thoroughly developed in knowledge, in interest and in earnestness!

True Liberty

At the time of the American Revolution Patrick Henry cried, "Give me liberty or give me death," and the cry of liberty was caught up by the people and shouted from one end of the land to the other. A few years later the same word became a battle cry of the French Revolution. Liberty, freedom, from what? In these cases it is meant freedom from the tyranny of an oppressive government.

Your longing for liberty implies that you are not free, that somebody or something binds you and prevents you from doing what you want to do or from being what you might be. And there are many fetters of various kinds that bind you. Behold a bird soaring through the azure sky and you are reminded that you are a creature of the ground, that you cannot soar. Think of the unexplored treasures of science and of history, and you are reminded of the fetters of ignorance that bind you. Think of the great world's work that ought to be done and the consciousness of your own littleness humbles you. Moreover, while you are trying to do your little part, if disease does not disable you, old age will creep upon you and you must pass on and leave your work unfinished. Oh, these limitations of time and space and weakness! How they bind and fetter the ambitious soul. Oh for liberty, freedom from the chains that keep us down and prevent us from doing what we should do and from being what we would be!

There is still another kind of chain that in fact includes all the rest. It proceeds from within us. Too often it thwarts our best attempts, it mars our good intentions, it overcomes our better natures. This chain is a tendency to evil. It is Sin.

Sin withers the intellect; it disfigures the countenance; it warps and distorts the soul. Sin blasts the noblest ambitions; it drags its victim in the dust. It brings contentions and bloodshed, hatred and misery and death. Many a promising life has been cut down in the midst of its years by sin. How often a bright and promising boy, the joy and pride of his parents, the favorite of his fellows, falls in with evil companions and follows evil ways. What is the outcome? A fresh young plant withered by a blast from a furnace, a tree torn and rent by a lightning bolt. How often we are dragged down from a high-born purpose because of this tendency to evil within us.

Moreover, we are powerless in battling against this monster. No man can purge his soul of sin. It is a poison at the fountain. Behold, I was shapen in iniquity and in sin did my mother conceive me. Is there no deliverance from this bond? Is there no balm in Gilead? Oh for freedom from the fetters of sin that bind us! Where is the true liberty that is needful for us that we may make the best of ourselves, that we may fulfill the great purpose of life?

Here is the answer: Though man has no power to deliver himself from the bonds that deprive him of true freedom, the Deliverer is at hand. Christ came into the world for that sole purpose—to pay the penalty of sin, to break the chains and set him at liberty. The one condition of receiving this deliverance is that we accept Him as our Saviour, our Righteousness, our Hope and our Life. His precepts must be our guide and Himself our all in all. This is true liberty and there is none other.

With this liberty that Christ has brought us, this freedom from this baneful bondage, what have we to fear? What can we not do? No longer need we envy the bird that soars among the clouds; we can soar among the

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stars. No longer need we fear the attacks of disease, nor the coming of old age. The heart that rests in Christ is forever young. No longer is death to be dreaded; Jesus rose triumphantly from the grave and conquered the hitherto unconquerable monster—Death. What we commonly call Death is, to one who rests his hope in Christ, but a gateway to a larger life, to larger opportunity for service.

Here, then, is true liberty. He that committeth sin is the servant of sin; but those made free in Christ are free indeed.

Our Nation's Flag

(*Continued from page 25.*)

spends any of his time considering such a possibility. Our Flag, with all that it stands for, of struggle and sacrifice in the past, of freedom and security in the present, and of bright promise for future progress in all that makes for national righteousness, is for us the most beautiful emblem that ever received the homage of a brave and generous people.

The little house in which it was born still stands, and is the mecca for visitors from all over the world; it is a museum of historic relics. Being in the heart of the business section of the city, it is in constant danger of destruction by fire, accordingly a number of prominent and public spirited men formed the "American Flag House and Betsy Ross Memorial Association," which was incorporated under the laws of the State of Pennsylvania, December 19th, 1898, to which association any one may become a member by the payment of ten cents, for which they will receive a certificate of membership bearing pictures of the house, of the visit of the Flag Committee, and the grave of Betsy Ross. The money thus raised is to be used to purchase the surrounding property, tear it down and surround the house with a park, thus preserving it for all time. From the birthday of our Flag until the present day, it has never been trailed in the dust, being the only exception among the flags of the world. It is not that we have not been called upon to defend it and the underlying principles for which it stands, for today as we celebrate the anniversaries of victories on land and sea, we cannot but recall, with mingled pride and pleasure, the achievements won under its glorious folds. Our patriots, inspired by a God-like devotion to flag and country, performed deeds of daring that mark their efforts as the most signal ever accomplished under any flag by any heroes of any nation. With all these glorious deeds, and others that must necessarily follow, let us as a grateful, patriotic people see to it that the birthplace of Our Nation's Flag be preserved as a holy shrine.

Daily Bible Readings

Monday, July 14—I John 2:1-14.
Tuesday, July 15—I John 2:15-29.
Wednesday, July 16—I John 3:1-24.
Thursday, July 17—I John 4:1-21.
Friday, July 18—I John 5:1-21.
Saturday, July 19—II John 1:1-13.
Sunday, July 20—Rom. 27:6-10.
Monday, July 21—Gen. 39:1-6.
Tuesday, July 22—Deut. 34:1-12.
Wednesday, July 23—II Sam. 23:1-6.
Thursday, July 24—Acts 26:1-32.
Friday, July 25—II Tim. 3:1-17.
Saturday, July 26—Rev. 3:1-6.
Sunday, July 27—Luke 16:10-12; Rom. 12:11.
Monday, July 28—Ex. 3:6-22.
Tuesday, July 29—Lev. 19:30-37.
Wednesday, July 30—Deut. 29:10-29.
Thursday, July 31—Eccles. 5:1-20.
Friday, August 1—Isa. 6:1-13.
Saturday, August 2—I Tim. 3:1-16.
Sunday, August 3—Lev. 19:30; Ex. 3:5.

Our Churches and Institutions

In Some of Our Large Cities

New York.

—The Lutheran Immigrant House in this city has been sold for $110,000 and will give place to a skyscraper. It is explained that this change was due not merely to the decrease in German immigration, but to the fact that the government is doing for the immigrants what the Immigrant House aimed to do. While the house has been sold, the work will continue, with the missionary visiting and helping and developing fresh fields of activity.

—Church of the Redeemer, Rev. E. J. Flanders, pastor, has purchased a site for the church on Eastern Parkway, 66x110 feet. The location is one of the most beautiful in Brooklyn. It is hoped that soon a suitable church may be erected.

Washington.

—Friends of Mr. Cornelius Eckhart, of the Washington Star, and formerly business manager of the Review, will be glad to know of his complete recovery from an operation for appendicitis.

Syracuse.

—Rev. George M. Merschrott, D.D., died April 25, at the age of 53 years. Since 1885 Dr. Merschrott had been pastor of St. Paul's Church (German), and since the advent of the Luther League in the church life of this city, he had been a prominent worker in this cause. He leaves a widow and three daughters.

Buffalo.

—The Church of the Redeemer has made Mrs. Sibole, the widow of its late pastor, a parish visitor at an adequate salary.

Detroit.

—The new building of Holy Trinity English Lutheran Church was consecrated on June 1st. Ground was broken on November 26th and the corner stone was laid December 22nd last. The edifice is valued at $10,000.

St. Paul.

—The corner stone of the new Church of the Reformation, St. Paul, Minn., Rev. W. F. Bacher and Rev. George H. Schnur, associate pastors, was laid June 1st. The new church is located in one of the most beautiful residence portions of St. Paul. Rev. A. J. D. Haupt, D.D., as the first regular pastor of Memorial Church, the mother congregation, preached the sermon. The new church will, when completed, be one of the finest English Lutheran Church buildings west of Chicago.

Kansas City.

—Members of the Memorial Church, Rev. George Beiswanger, pastor, are subscribing a fund of $1,800 for the purchase of additional ground.

Cleveland.

—Inspiring rededication services of Bethany Church building were held June 15. The auditorium has been redecorated and a pipe organ, the gift of the Lutheran Church at Wooster, installed. Addresses were made by Rev. W. F. Rangeler and Rev. R. S. Bowers. The pastor is Rev. O. F. Weaver.

Indianapolis.

—William Shindel Sigmund, D.D., died in this city on June 5th, aged 45 years. He was a graduate of Wittenberg College, Class of 1890, and has been pastor of but two churches, that at Columbus, Indiana, and the Second Church, Indianapolis. He has served as president and secretary of the Olive Branch Synod and as secretary of the Board of Directors of Wittenberg College and was, for several terms, a member of the Executive Committee of the Luther League of Indiana. He was pastor of the Second Lutheran Church, this city. He is survived by his widow and a son.

Newark.

—The twentieth anniversary of the pastorate of Rev. M. S. Waters, of Grace Church, this city, was observed by an appropriate service June 1.

Reading.

—The Alsace Church, in the suburbs of Reading, observed the 175th anniversary of its organization, the fifth anniversary of the erection of its new church, the fifth anniversary of its own Lutheran Sunday-school and the fifteenth anniversary of the pastorate of the Rev. C. E. Kistler, Sunday, June 1. These four events combined in one anniversary drew very large congregations, which placed upon the altar as a special thank-offering $5,000 to be applied toward the reduction of the church debt.

Des Moines.

—The corner stone of the new Iowa Lutheran Hospital in this city was laid on June 1.

General.

—Bethany College, Lindsborg, Kansas, has a total of 114 graduates this year.

—Of the 107 young men graduates from Lenoir College, Hickory, N. C., 53 have entered the gospel ministry.

—Rev. H. N. Miller, D.D., of Columbus, Ohio, will be the new president of Marion Female College, Marion, Va.

—The Porto Rico mission of the General Council reports 401 communicant members.

—The Swedish Lutheran Church at Geneva, Ill., celebrated its sixtieth anniversary May 11th to 18th.

—Rev. A. T. Ekblad, of Superior, Wis., has been elected president of Northwestern College of the Swedish Augustana Synod, at Fergus Falls, Minn.

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—A public farewell service was recently held in Springfield, Ohio, for Rev. G. C. Leonard, who later sailed from New York for his new field of labor at the Muhlenberg Mission, Monrovia, Africa.

—H. P. Johnson, a trustee of Coeur D'Alene College, who died recently at Spokane, Wash., was a liberal contributor to missions, giving as much as $2,500 in one year to the missions of his conference.

—Prof. H. J. Thorstenberg, Ph.D., Professor of History at Midland College, has been called to a similar position in Carlton College, Northfield, Minn.

—The Chinese Mission Committee of the Norwegian Synod has called Rev. N. A. Larsen and Rev. A. O. Bjerke, of Tacoma, as missionaries to China.

—A tablet memorial to Dr. Walther was presented to Concordia Semipary, St. Louis, Mo., with special services held on May 18.

—St. Olaf College, Northfield, Minn., graduated the largest class in its history—63 young people.

—Lutheran laymen of the Missouri Synod in Wisconsin have inaugurated a movement to unite all Lutheran churches in the State into one synod.

—The oldest German paper in the United States, The Reading Adler, in its 117th year, has ceased publication. The English edition, The Reading Eagle, is still continued.

—Rev. R. A. Goodman, Mt. Pleasant, N. C., has been elected president of Mont Amoena Seminary, in Mt. Pleasant, N. C., to succeed Rev. J. H. C. Fisher, resigned.

—St. John's congregation at Grove City, Ohio, Rev. L. H. Schuh, Ph.D., pastor, recently celebrated its 60th anniversary.

—The first Concordia College of the Missouri Synod in Canada is to be established next winter at Calgary, Alberta. The pastors and teachers of Calgary will serve as instructors.

—The men of the Church of the Holy Communion, Racine, Wis., have begun an aggressive campaign to clear the church property of its debt of $3,500. The pastor is Rev. John F. Fedders, Literature Secretary of the Luther League of America.

—Roanoke Woman's College closed its first session with the dedication of its new building on June 9. This is a handsome granite structure located on an elevation overlooking Salem, Virginia, and commanding a magnificent view of the Blue Ridge and Alleghanies.

The Rev. T. O. Keisler, D.D., of Roanoke, and the Rev. A. D. R. Hancher, of Staunton, Virginia, delivered the greetings of their respective synods, the founders of the institution. The Rev. Prof. A. G. Voigt, D.D., LL.D., of Columbia, S. C., made the dedicatory address. He took as his theme, "Educated Christian Womanhood," using as the type Priscilla of the Apostolic Church. The act of consecration was performed by the president of the college, the Rev. John C. Peery. This was followed by an informal reception.

Sixty-eight students have been enrolled during the year. The prospects for the next session, which will open September 23, are very encouraging.

—Pastors and laymen who are planning to visit New York City during the summer, or at any time, will find the Hospice a pleasant, congenial and safe place at which to stay. The rates are reasonable and the undersigned will be glad to furnish any details upon request.

Inasmuch as there are plans under way to rent the adjoining house, the director will appreciate the receipt of the names of any young men residing in New York, or contemplating coming here, or to have such young men directed to the Hospice.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS. —Under this heading we aim to give the fullest reports possible of all district and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK

—The twentieth convention of the Luther League of New York State will be held at Syracuse on July 15, 16 and 17. The opening session and also business session will be held in Zion's Church, Butternut and Prospect avenues, Rev. H. G. Dattan, D.D., pastor.

A strong, practical program is being prepared and no Lutheran Young People's Society in New York State can afford to be without representation. Credential blanks, etc., will be furnished by Mr. W. L. Bradt, 27 Moffatt avenue, Binghamton.

Information regarding hotel reservations, etc.,

can be obtained of Rev. John Wittekind, 416 Prospect avenue, Syracuse, N. Y.

Some of the Church's most important and recently developed problems will be up for discussion, and the views and results of experience of the best informed men and women available as speakers will be offered. No young Lutheran Church worker in the State can afford to miss the information and suggestions the speakers will have to offer. Let every interested worker come to this convention.

New York District.

—The New York District League held its annual outing and regular quarterly business meeting at the Wartburg Orphan Farm School, on Saturday afternoon, June 27.

The delegates and visitors, numbering about one hundred, assembled in the new auditorium and first heard a brief concert by the Wartburg Band. Greetings were presented by Dr. Berkemeyer, and response was made by Rev. John Kopp, President of the District League. Routine business was transacted and election of officers, which had been postponed from a former meeting, resulted as follows: President, Mr. Alexander H. Jackson; vice-president, Mr. George T. Zecker; recording secretary, Mr. G. F. Anger; corresponding secretary, Mrs. Fred. Ihlo; treasurer, Mr. Ferd. N. Bunger; trustees, Messrs. I. Searles Runyon, Henry D. Brandes, and E. F. Eilert, A. M.

After the meeting supper was served in the basement of the auditorium and later an inspection of the buildings and grounds was made by the visitors.

—The Luther League of St. James Church, Dr. Remensnyder, pastor, elected officers, June 25, as follows: President, Mr. Eric von der Goltz; vice-president, Mr. Lionel Jackson; recording secretary, Mr. Allan Gottschaldt; corresponding secretary, Miss Gladys von der Goltz; treasurer, Miss Mabel Remensnyder. This League is planning a vigorous effort to enroll in its membership many more of the young people of the church, and to secure their interest and co-operation by means of new features of work.

Brooklyn District.

—The District Luther League of Brooklyn held its regular meeting in the Church of the Mediator, Mapleton, the Rev. G. C. Loos, pastor, on Monday evening, June 16. Mr. Paul C. Holter, director of the Hospice for Young Men in New York City, was the speaker, his subject being "The Hospice." He presented many interesting phases of the work. A constitutional amendment was adopted, resulting in the reduction to $1.00 per annum of the dues of Leagues outside of Greater New York connected with the Brooklyn District League.

Mohawk Valley District.

—The second rally of the Luther Leagues of Gloversville, Schenectady and Amsterdam was held at Schenectady on May 20. A large number of Leaguers and visitors were present, and a very interesting program was carried out. The next of this series of meetings was appointed for Gloversville under the direction of the same committee that managed this one so successfully.

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NEW JERSEY

—At a meeting held by the Luther League of the Holy Trinity Church, Hoboken, Rev. Charles T. McDaniel, pastor, the following were elected officers for the ensuing year: President, Thomas Jacobsen; vice-president, Charlotte Bothe; secretary, Emma Spohn; treasurer, Anna Kornahrens.

This League is progressing nicely and new members are admitted from time to time.

PENNSYLVANIA

Allentown District.

—St. John's Church Luther League, Allentown, Rev. A. Steimle, pastor, gave a reception May 8 to the members of the other Luther Leagues of this city. The exercises opened with a prayer by Rev. A. T. W. Steinhaeuser, pastor of St. Michael's Lutheran Church, after which a duet was sung by Messrs. H. A. Floyd and F. W. Sanders. H. I. Billow then gave a short address on behalf of St. John's, welcoming the visitors, and also spoke a few words on the purpose of the Luther League. O. G. Lehr, the president of the United League, responded with appropriate remarks on behalf of the visitors. A musical and literary program followed, and the evening was rounded out with a social hour in the church parlor. The series of receptions during this season has been very successful. The Leagues have largely increased their membership.

—St. Stephen's Luther League, which was reorganized over a year ago, has now 75 members enrolled. They belong to the newly associated Leagues of Allentown. They have handed $60 to the church treasury, have recently bought a window with the Luther League emblem for the new church, and on May 27 entertained the new St. Joseph's Luther League of East Allentown. They also fitly celebrated the

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twenty-fifth anniversary of the Luther League. Mr. R. P. Rabenold, president; Miss Florence Koch, secretary; Rev. H. A. Kunkle, pastor.

Northeastern District.

The forty-first semi-annual convention of the Northeastern District Luther League was held on June 5 in St. Mark's Church, Scranton, Rev. J. A. Bender, pastor. Nearly one hundred delegates and visitors were present. The speakers and their subjects were: "Learn to Know Your Church." Why?—(a) "Because of Its Doctrinal Purity," Miss Violet Schmaltz Pittston; (b) "Because of Its World-Wide Mission," St. John's League, Richetts. How?—(a) "By the Use of Authorized Literature," Miss Mary Mosser, Noxen; (b) "Through the Efforts of Church Organizations," Rev. J. Frederick Stolte, Gouldsboro.

At the evening session addresses were delivered by F. K. Fretz, Ph.D., of Easton, "The Lutheran Church and Modern Social Problems," and Wm. M. Mearig, of New Holland, "My Duty to My Church."

The following officers were elected: President, Fred H. Mosser; vice-president, C. W. Heller; secretary, Miss Sophie M. Ecker, Wilkes-Barre; corresponding secretary, Miss Violet R. Schmaltz, 97 Centre street, Pittston; statistical secretary, Clyde E. Keible, Sayre; treasurer, Martin F. Rau, Wilkes-Barre.

—The Luther League of St. Paul's Church, Scranton, is taking an active part in the summer campaign of active work under the supply pastor, Student W. E. Bauer.

York District.

—The Luther Leagues of York united April 20 in a celebration of the twenty-fifth anniversary of the Luther League, meeting in Christ Church, Rev. G. W. Enders, D.D., pastor, and under the auspices of the Luther League of that church. The principal address was delivered by Harry Hodges, Philadelphia, assistant general secretary of the Luther League of America, who spoke on the subject, "Requisites for Loyal Luther Leaguers." The following subjects were discussed by members under the general topic, "Our Luther Leagues": "A Glance Backward," Earl Diehl; "Our Present Need," Miss Louise Hoffman, and "Our Junior League," Miss Ruth Mader. Dr. Enders read the Scriptures and offered prayer. There was a special musical program in charge of Choirmaster Alfred Hueter.

Berks District.

—Though a brief report of the convention of the District Luther League of Berks County in Trinity Lutheran Church on Wednesday, April 23 was published in a former issue, we print the following complete report:

The entire morning session was devoted to business, including the question of the payment of the per capita apportionment of three cents to the State League. After discussion a resolution was passed to accept the three cents per capita assessment and instructing the delegates to the State League convention to make further investigation into the method of expending the State League funds.

The first speaker of the afternoon was Rev. Charles E. Kistler, of Reading, whose subject was "Illiteracy and a Godless Literacy." He said, "A country is advanced or retarded according to the number of illiterates. Luther believed in educating the people, and his influence is felt in Germany, which country to-day ranks high in the literary world. The colleges and universities are the preventives of illiteracy. But some colleges lead men away from God. To offset this we must send our young men to Christian colleges."

The next speaker was the Rev. H. W. Fitting, of Oley, whose subject was, "Luther and Education." He said, "There are at least four tendencies which have their roots in the education which Luther advocated and which have been growing in prominence since the Reformation. First—The endeavor to make education natural and practical, instead of abstract and theoretical. Second—The care of the body which was neglected and despised before the Reformation. Third—The endeavor to extend education to all classes of people, not merely clerics, as formerly. Fourth—The endeavor to adopt gentle and attractive methods.

"Luther's greatest influence on present-day education is exerted through the Church which bears his name and the educational institutions which it maintains."

In closing he spoke of Luther's great work in having the Bible translated into the German language.

The speaker of the evening session was the Rev. Dr. J. A. W. Haas, president of Muhlenberg College, Allentown. His subject was, "Contributions to Education a Profitable Investment." He said, "There are two necessities in every good investment—safety and return. Education is a cause of the church and we must invest in it. We invest in education according to the amount of faith we have in Jesus Christ.

"Our investment in Christian education brings a return in Christian manhood. It is the personality of the men that counts. The Church must invest in men. Truth comes through the statements of men.

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After the evening session an informal gathering was held in Trinity League Rooms for the purpose of getting better acquainted.

Reading District.

—Grace Church, Reading, Rev. W. H. Meyers, pastor, has among its active organizations a Luther League and a Junior Luther League. The income of the Luther League for the last fiscal year was about $590. The Junior League is supporting two girls in India.

Monongahela Valley Tri-Luther League.

—The Tri-Luther League, comprising the Leagues of Charleroi, Monessen and Monongahela, Pa., held its summer convention in Monongahela on June 27. G. B. McMasters, president of Grace Luther League of Monongahela, gave the address of welcome. Rev. C. P. Bastain, of Charleroi, spoke on "Luther League Failures and How to Remedy Them," and the subject was up for general discussion. Rev. W. H. Brown, of Donora, also gave an address. The local League rendered two anthems, and Misses Irene and Mabel Neff sang a duet. The banner for highest attainment according to the "Standard of Excellence" was awarded to the Monongahela League. The Tri-League drew an order on its treasury for $15 for the Emergency Fund for Home Missions of the Pittsburgh Synod. A social hour was conducted by the Monongahela League's social committee, during which refreshments were served. This tri-city organization is a great help and inspiration to the Leagues composing it, and the secret of it lies principally in the standard of excellence and the banner awarded at each convention. Rev. M. M. Allbeck is pastor of the church in Monongahela.

OHIO

Springfield District.

—The Luther League of the Fourth Lutheran Church, Springfield, has assumed the support of a native worker in India.

IOWA

—In connection with the twenty-fifth anniversary celebration of Bethany Church, Burlington, Rev. R. Neumann, pastor, the Luther League held a special service, at which time Rev. E. P. Schneles, D.D., of Quincy, Ill., was the speaker.

CANADA

—The June business meeting of the Luther League of the English Lutheran Church, Berlin, held for the first time in St. Matthew's Church (its future home), was also the annual meeting. Three new members were received, bringing the total to 40. The election resulted as follows: President, A. L. Sutton; vice-president, Clayton Bock; recording secretary, Carrie Sutter; corresponding secretary, Mrs. A. L. Sutton; treasurer, Ezra Mohn; organist, J. H. Huhnergard. The quarterly committees were appointed. It was decided to continue the Sunday devotional meetings during the summer. The League became a member of the Canada Luther League at its annual convention at Pt. Colborne on May 24. The delegates were Rev. and Mrs. M. J. Bieber, A. L. Sutton, A. Huhnergard and C. Lossing.

—At the annual meeting of the Luther League of Trinity Lutheran Church, Hamilton, Canada, Rev. J. A. Miller, B.A., pastor, the reports of officers showed the League to be in a very flourishing condition. Six new members were received at this meeting and it was decided to invite the Western District of the Canada Luther League to convene in Hamilton on Thanksgiving Day.

This League numbers 46 members and raises all its funds by free will methods. During the past year it purchased a beautiful piano and decorated the interior of the church. It also contributed $25 towards the Students' Aid Fund. Fund.

Three of its young men are at present studying for the ministry and others have the idea in mind. Two of its young ladies are contemplating the deaconess work.

The officers elected for the coming year are: President, G. Boyer; vice-president, D. Goldhang; recording secretary, Miss A. Otterbein; corresponding secretary, Miss E. Paulson; treasurer, S. Taylor; librarian, W. Sitter, and pianist, Miss C. Paulson.

Historical Events of July

4, 1776—Independence Day.

9, 1775—Braddock's defeat, Ziegenbalg lands at Tranquebar, India, 1706.

17, 1505—Martin Luther entered the Augustinian monastery at Erfurt.

26, 1775—First post office in America.

27, 1866—The Atlantic Cable was laid.

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